

***The
Fundamentals
for Today***

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Fundamentals
for Today

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COMPLETE IN TWO VOLUMES

Volume Two

Jubilee Year Edition

*published under
the sponsorship of*

THE BIBLE INSTITUTE OF LOS ANGELES, INC.

CHARLES L. FEINBERG, *Editor*

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Foreword

During 1958 The Bible Institute of Los Angeles, Inc., is celebrating its Jubilee Year. Since the school and its affiliates adhere to the time-honored position of the founders — a fact seldom duplicated in the history of our land — it is altogether fitting and appropriate that *The Fundamentals* be republished. This series first saw the light in 1909 through the generous gifts of Lyman and Milton Stewart. Distribution ran into the millions of copies.

A committee has been authorized to proceed with the task of publishing the volumes in cooperation with Kregel Publications of Grand Rapids. The committee consists of Dr. Charles L. Feinberg, Director and Professor of Semitics and Old Testament, Chairman; and Dr. James H. Christian, Professor of New Testament, Dr. Arnold D. Ehlert, Librarian and Associate Professor of Practical Theology, Dr. Glenn O'Neal, Professor of Practical Theology, and Dr. Gerald B. Stanton, Professor of Systematic Theology — all of Talbot Theological Seminary, a school affiliated with The Bible Institute of Los Angeles, Inc.

A special word of appreciation is hereby given to Dr. Feinberg for the untold hours he has spent in the general oversight of the preparation of this edition and in revising and bringing up-to-date many of the articles which appeared in the first edition of *The Fundamentals*.

Thanks are tendered to Kregel Publications of Grand Rapids and the Talbot Seminary committee for the time given and the faithfulness shown to the task before them. It is the prayer of us all that the Lord of the Word may be glorified in this presentation of His truth for the people of God everywhere.

LOUIS T. TALBOT, *Chancellor*

SAMUEL H. SUTHERLAND, *President*

Los Angeles, California
May, 1958

Editor's Preface

The primary characteristic of the religious picture of our day is flux and change. Heartening, indeed, it is to know that in an age of confusion and instability, there are certain inalienable and inviolable truths upon which believers can stand. Small men hold opinions; big men are gripped by convictions. Of the latter class were the contributors to the original series of *The Fundamentals*, which began to appear in the first decade of this century.

The conditions of our day are strangely parallel to the times in which these classics were first penned. The Bible Institute of Los Angeles, Inc., under whose sponsorship they first appeared, is happy to declare by the republication of the series that it maintains now the same doctrinal basis as a half century ago. That the series has met a vital need, and is valuable even now, can be substantiated many times over by the repeated references to *The Fundamentals* in current publications.

It is a happy privilege to tender thanks to the Board of Directors of The Bible Institute of Los Angeles, Inc. — a company of Christian gentlemen who unselfishly, consistently, sacrificially, and quietly give of themselves that the work of God here shall go on unabated — under whose direction and approval the work has been carried on; to Kregel Publications for their splendid cooperation; and in a special sense to my esteemed colleagues of the Talbot Theological Seminary for their invaluable aid, without which this venture would have been impossible.

May the Triune God be eminently magnified in this presentation of truths surely believed among us.

CHARLES L. FEINBERG

Los Angeles, California
May, 1958

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*The
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The Biblical Conception of Sin

By Rev. Thomas Whitelaw, M.A., D.D.

Kilmarnock, Ayrshire, Scotland

Revised by Charles L. Feinberg, Th.D., Ph.D.

Holy Scripture undertakes no demonstration of the reality of sin. In all its statements concerning sin, sin is presupposed as a fact which can neither be controverted nor denied. It is true that some, through false philosophy and materialistic science, refuse to admit the existence of sin, but their endeavors to explain it away by their theories is sufficient proof that sin is no figment of the imagination but a solid reality. Others may sink so far beneath the power of sin as to lose all sense of its actuality, because their moral natures have become so hardened as to be past feeling. In their case conviction of sin is not possible except by the inward operation of the Spirit of God, who can break up the hard crust of moral numbness in which their spirits are encased. A third class of persons, by simply declining to think about sin, may come in course of time to conclude that whether sin be a reality or not, it does not concern them; in which case once more they are merely deceiving themselves. The truth is that it is extremely doubtful whether any intelligent person whose moral intuitions have not been completely destroyed or whose mental perceptions have not been blunted by indulgence in wickedness, can successfully persuade himself permanently that sin is a myth or a creation of the imagination, and not a grim reality. Most men know that sin is in themselves a fact of consciousness they cannot deny, and in others a fact of observation they cannot overlook. The Bible assumes that any man will discover it who looks into his own heart.

Accordingly, the Bible devotes its efforts to imparting to mankind reliable knowledge about the nature and universality, the

origin and culpability, and especially the removal of sin. To set forth these in succession will be the object of this chapter.

I. THE NATURE OF SIN

It scarcely requires stating that modern ideas of sin receive no countenance from Scripture, which never speaks about sin as "good in the making," as "a necessity determined by heredity and environment," as "a stage in the upward development of finite being," as a "taint adhering to man's corporeal frame," and least of all "as a figment of the imperfectly enlightened, or theologically perverted, imagination," but always as the free act of an intelligent, moral and responsible being asserting himself against the will of his Maker, that will being discerned from the law written on his heart (Romans 2:15), or from the revelation of God to man in the Old Testament and in the New. Hence, sin is usually described in the Scriptures by terms that indicate with perfect clarity its relation to the divine will or law, and no uncertainty exists as to its essential character.

In the Old Testament (Ex. 34:5, 6; Psalms 32:1, 2) three words are used to give full definition of sin: (1) "Transgression" (*pesha'*) or a falling away from God, and therefore a violation of his commandments (Ex. 22:8); (2) "Sin" (*hatta'th*) or a missing of the mark, a coming short of one's duty, a failure to do what one ought (Gen. 4:7); (3) "Iniquity" (*awon*) or a turning aside from the straight path, hence perversity, depravity, and inequality (Isa. 53:6).

The words employed in the New Testament to designate sin are not much, if at all, different in meaning — *hamartia*, a failure, a false step; and *anomia*, lawlessness. Hence the biblical conception of sin may be fairly summed up in the words of the Westminster Confession: "Sin is any want of conformity unto or transgression of the law of God"; or in those of Melancthon: "Sin is rightly defined as *anomia*, or dissimilarity to the law of God, that is, a failure of nature and deeds opposed to the law of God."

II. THE UNIVERSALITY OF SIN

According to the Bible, sin is not a quality or condition of soul that has revealed itself only in exceptional individuals like notorious offenders, or in exceptional circumstances, as in the early

ages of man's existence on the earth, or among half developed races, or in lands where the arts and sciences are unknown, or in civilized communities where the local environment is prejudicial to morality. Sin is a quality or condition of soul which exists in every child born of woman, and not merely at isolated times but at all times, and at every stage of his career, though not always manifesting itself in the same forms of thought, feeling, word and action in every individual or even in the same individual. It has affected extensively the whole race of man in every age from the beginning of the world on, in every land beneath the sun, in every race into which mankind has been divided, in every situation in which the individual has found himself placed; and intensively in every individual in every department and faculty of his nature from the center to the circumference of his being.

Scripture utters no uncertain sound on the world-embracing character of moral corruption, in the prediluvian age (Gen. 6:12), in David's generation (Psa. 14:3), in Isaiah's time (Isa. 53:6), and in the Christian era (Rom. 3:23). Solomon's verdict holds good for every day, "There is no man that sinneth not" (I Kings 8:46). Not even the best of men who have been born again by the Spirit and the Word of God, renewed in their minds and created anew in Christ Jesus, are without sin (I John 1:8). How true this is may be learned from the fact that Scripture mentions only one person in whom there was no sin, Jesus of Nazareth, who could challenge his enemies to convict him of sin. Of those who knew him most intimately one testified that he "did no sin, neither was guile found in his mouth" (I Pet. 2:22; I John 3:5). Of this exception, of course, the explanation was and is that he was "God manifest in the flesh" (I Tim. 3:16). But besides him not a single person figures on the page of the Holy Writ of whom it is said, or could have been said, that he was sinless. Neither Enoch nor Noah in the ante-diluvian age; neither Abraham nor Isaac in patriarchal times; neither Moses nor Aaron in the years of Israel's wanderings; neither David nor Jonathan in the days of the monarchy; neither Peter nor John, neither Barnabas nor Paul in the apostolic age, could have claimed such a distinction; and these were some of the best men that have ever appeared on this planet.

Nor is it merely extensively that the reign of sin over the human family is universal, but intensively as well. It is not a malady which has affected only one part of man's complex constitution; every part of it has felt its baneful influence. It has darkened his understanding and made him unable, without supernatural illumination, to apprehend spiritual things (I Cor. 2:14; Eph. 4:17, 18). It defiles the heart, so that if left to itself, it becomes deceitful above all things (Jer. 17:9, Eccl. 9:3; Gen. 6:5; Matt. 15:19). It paralyzes the will, at least partially in every case, so that even regenerated souls often complain like Paul, that when they would do good, evil is present with them (Rom. 7:14-25). It dulls the conscience, that vicegerent of God in the soul, renders it less quick to detect the approach of evil, less prompt to sound a warning against it, and sometimes so dead as to be past feeling about it (Eph. 4:19). In short, there is not a faculty of the soul that is not injured by it (Jas. 1:5).

III. THE ORIGIN OF SIN

How a pure being, possessed of those intellectual capacities and moral intuitions which were needful to make him justly responsible to divine law, could and did lapse from his original innocence and fall into sin, is one of those dark problems which philosophers and theologians have vainly tried to solve. No more reliable explanation of sin's entrance into the universe in general and into this world in particular has ever been given than that furnished by Scripture.

According to the Bible, sin first made its appearance in the angelic hosts, though nothing more is recorded than the simple fact that the angels sinned, kept not their first estate, but left their proper habitation (II Pet. 2:4; Jude 6), their reason for doing so being passed over in silence. The obvious deduction is that the sin of these fallen spirits was a free act on their part, dictated by dissatisfaction with the place which had been assigned to them and by ambition to secure for themselves a higher station than that in which they had been placed. Yet this does not answer the question how such dissatisfaction and ambition could arise in beings created sinless. Inasmuch as external influence in the way of temptation from without, by intelligences other than themselves, is excluded, it does not appear that any other answer is

possible than that in the creation of a finite personality endowed with freedom of will, there is necessarily involved the possibility of making a sinful choice.

In the case of man, however, sin's entrance into the world receives a somewhat different explanation from the sacred writers. With one accord they ascribe the sinful actions, words, feelings and thoughts of each individual to his own deliberate, free choice, so that he is thereby with perfect justice held responsible for his deviation from the path of moral rectitude. Some of the inspired writers make it clear that the entrance of sin into this world was effected through the disobedience of the first man who acted as the representative of his whole natural posterity (Rom. 5:12), and that the first man's fall was brought about by temptation from without, by the seductive influence of Satan (Gen. 2:1-6; John 8:44; II Cor. 11:3; Eph. 2:2). The Genesis story of the fall teaches unmistakably to this effect: That the first man's lapse from a state of innocence entailed disastrous consequences upon himself and his descendants. Upon himself it wrought immediate disturbance of his whole nature, implanting in it the seeds of degeneration, bodily, mental, moral and spiritual, filling him with fear of his Maker, laying upon his conscience a burden of guilt, darkening his perceptions of right and wrong, and interrupting the hitherto peaceful relations which had existed between himself and his Creator. Upon his descendants it opened the floodgates of corruption by which their natures even from birth fell beneath the power of evil, as was soon witnessed in the dark tragedy of fratricide with which the tale of human history began, and in the rapid spread of violence through the pre-diluvian world.

This is what theologians call the doctrine of original sin, by which they mean that the results of Adam's sin, both legal and moral, have been transmitted to Adam's posterity, so that now each individual comes into the world, not like his first father, in a state of moral equilibrium, but as the inheritor of a nature that has been weakened by sin.

That this doctrine, though frequently opposed, has a basis in science and philosophy as well as in Scripture, is becoming more apparent every day. But whether confirmed or contradicted by modern thought, the doctrine of Scripture shines like a sunbeam,

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that man is "conceived in sin and shapen in iniquity" (Psa. 51:5; see also Psa. 58:3; Eph. 2:3; Gen. 8:21; and Job 15:14). If these passages do not show that the Bible teaches the doctrine of original, or transmitted sin, it is difficult to see in what clearer or more emphatic language the doctrine could have been taught. The truth of the doctrine may be challenged by those who repudiate the authority of Scripture; that it is a doctrine of Scripture cannot be denied.

IV. THE CULPABILITY OF SIN

By this is meant not merely the blameworthiness of sin as an act, inexcusable on the part of its perpetrator, who being such a personality as he is, endowed with such faculties as are his, ought never to have committed it; nor only the heinousness of it, as an act done against light and love, and in flagrant opposition to the holiness and majesty of the Lawgiver, who must regard it with abhorrence and repel from his presence and exclude from his favor the one guilty of it. But over and above these representations of sin which are all Scriptural, by the culpability of sin is intended its exposure to the penalty affixed by divine justice to transgression.

That a penalty was affixed by God in the first instance when man was created, the Genesis narrative declares (Gen. 2:16). That this penalty still hangs over the impenitent is not only distinctly implied in our Saviour's language, that apart from his redeeming work the world was in danger of perishing and already condemned (John 3:16-18); but it is expressly declared by John who says that "the wrath of God abideth" on the unbeliever (John 3:18), and by Paul who asserts that "the wages of sin is death" (Rom. 6:23).

It is manifest that Scripture includes in the just punishment of sin more than the death of the body. That this does form part of sin's penalty can hardly be disputed by a careful reader of the Bible; but Scripture unmistakably implies that the penalty equally includes spiritual and eternal death. When the Bible affirms that men are naturally dead in trespasses and sins (Eph. 2:1), it obviously purposes to convey the idea that until the soul is quickened by divine grace, it is incapable of doing anything spiritually good or religiously saving, of securing legal justification before

a holy God, or of bringing about spiritual regeneration. When Scripture further asserts the unbeliever shall not see life (John 3:36), and that the wicked shall go away into everlasting punishment (Matt. 25:46), it assuredly does not suggest that on entering the other world, the unsaved on earth will have another opportunity to accept salvation (second probation), or that extinction of being will be their lot (annihilation), or that all mankind will eventually attain salvation (universalism). Meanwhile, it suffices to observe that the words just quoted teach that the penalty of sin continues beyond the grave. Granting that the words of Christ about the worm that never dies and the fire that shall not be quenched are figurative, they unquestionably signify that the figures stand for some terrible calamity — on the one hand, loss of happiness, separation from the source of life, exclusion from blessedness, and on the other, access of misery, suffering, wretchedness, woe, which will be realized by the wicked as the due reward of their impenitent and disobedient lives, and which no future years will relieve (see Revelation 22:11).

V. THE REMOVAL OF SIN

Heinous and culpable as sin is, it is not left in Scripture to be contemplated in all the nakedness of its loathsome character in God's sight, and in all the heaviness of its guilt before the law, without hope of remedy for either; but in a comforting light it is set forth as an offense that may be forgiven and a defilement that will or may be ultimately cleansed.

As for the *pardonableness* of sin, that constitutes the heart of the good news for the propagation of which the Bible was written. From the first page of Genesis to the last in Revelation there is an undertone, swelling out as the end approaches into clear and joyous accents of love and mercy, proclaiming that the God of heaven, while himself holy and just, is nevertheless merciful and gracious (Ex. 34:6). It is announced that he has made full provision for harmonizing the claims of mercy and justice in his own character by laying help upon his only begotten Son, upon whom he laid the iniquity of us all (Isa. 53:6), that he might once for all as the Lamb of God, take away the sin of the world (John 1:29). The Bible declares that the whole work necessary for enabling sinful men to be forgiven, has been accomplished by

Christ's death and resurrection, and the world has been reconciled to God (2 Cor. 5:19). Men everywhere are invited to repent and be converted, that their sins may be blotted out (Acts 3:19). Nothing more is required of men in order to be freely and fully justified from all their transgressions than faith in the propitiation of the cross (Rom. 3:25); and nothing will shut a sinner out from forgiveness except refusal to believe (John 3:36).

The ultimate *removal* of sin from the souls of believers is left by Scripture in no uncertainty. It was foretold in the name given to the Saviour in no uncertainty. It was foretold in the name given to the Saviour at his birth (Matt. 1:21). It was implied in the purpose of his incarnation (I John 3:5). It is declared to have been the purpose of his death upon the cross (Tit. 2:14). It is held up before the Christian as his final destiny to be conformed to the image of Christ (Rom. 8:29) and to dwell in the heavenly city (Rev. 22:14).

That those who depart this life in impenitence and unbelief will be annihilated either at death or after the resurrection, is deemed by some to be a legitimate deduction from the use of the word death as the punishment of sin. But death, when applied to man, does not mean extinction of being. Long ago attention was drawn to the fact that the various organs of the body may be removed without extinguishing the indwelling spirit, and it is certain that the immaterial part of man will not be destroyed, though the entire material frame were reduced to dust. Solely on the assumption that mind is merely a function of matter, can the dissolution of the body be regarded as the extinction of being. Such an assumption is foreign to Scripture. In the Old Testament, David expected to "dwell in the house of the Lord forever" (Psa. 23:6). In the New Testament, Christ took for granted that Abraham, Isaac and Jacob, though long dead, were still living, and that Dives and Lazarus still existed in the unseen world, although their bodies were in the grave. Nowhere is it suggested that the soul is simply a function of the body, or that it ceases to be when the body dies.

As to the theory of a second probation, such texts as Matthew 12:32 and 25:48 give no hope of the ultimate destruction of sin through a second chance. Every attempt to find room for the idea shatters itself on the unchallengeable fact that the words

“everlasting” and “eternal” are the same in Greek (*aionion*), and indicate that the punishment of the wicked and the blessedness of the righteous are of equal duration. Nor is it merely that the doctrine of a second probation is devoid of Scripture support, but contrary to all experiences, it takes for granted that every unsaved soul would accept the second offer of salvation, which is more than anyone can certainly affirm; and if all did not, sin would still remain. It may be argued that all would accept because of the greater light they would then have as to the paramount importance of salvation, or because of the stronger influences that will then be brought to bear upon them. But on this hypothesis a reflection would seem to be cast on God for not having done all he might have done to save men while they lived, a reflection good men will not make.

The third theory for banishing sin from the human family, if not from the universe, is that of universalism, the view that through discipline hereafter the souls of all will be brought into subjection to Christ. That the universal headship of Christ is taught in Scripture is true (I Cor. 15:28). But it is not implied that all will surrender in willing subjection to Christ. Subject to him must every power and authority be, human and angelic, hostile and friendly, believing and unbelieving. “He must reign till all his enemies have been placed beneath his feet” — not taken to his heart, received into his love and employed in his service. This does not look like universal salvation and the complete extinction of moral evil or sin in the universe.

A dark and insoluble mystery was the coming of sin into God’s universe at the first. As dark a mystery is its continuance in a race that from eternity was the object of God’s love, and in time was redeemed by the blood of God’s Son, and graciously acted on by God’s Spirit. Happily, we are not required to understand all mysteries; we can leave this one confidently in the Father’s hand.

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Paul's Testimony to the Doctrine of Sin

*By Professor Chas. B. Williams, B.D., Ph.D.
Southwestern Baptist Theological Seminary,
Forth Worth, Texas*

Abridged and emended by James H. Christian, Th.D.

Theodore Parker once said: "I seldom use the word sin. The Christian doctrine of sin is the devil's own. I hate it utterly." His view of sin shaped his views as to the person of Christ, atonement, and salvation. In fact, the sin question is back of one's theology, soteriology, sociology, evangelism, and ethics. One cannot hold a scriptural view of God and the plan of salvation without having a scriptural idea of sin. One cannot proclaim a true theory of society unless he sees the heinousness of sin and its relation to all social ills and disorders. No man can be a successful New Testament evangelist, publishing the Gospel as "the power of God unto salvation to every one that believeth," unless he has an adequate conception of the enormity of sin. Nor can a man hold a consistent theory of ethics or live up to the highest standard of morality, unless he is gripped with a keen sense of sin's seductive nature.

SIN A FACT IN HUMAN HISTORY

Paul has an extensive vocabulary of terms denoting sin or sins. In the Epistle to the Romans, where he elaborates his doctrine of sin, he uses ten general terms for sin:

1. *Hamartia*, 58 times in all, 43 in Romans, missing of the mark, sin as a principle. 2. *Hamarteema*, twice, sin as an act. 3. *Parabasis*, five times, transgression, literally walking along by the line but not exactly according to it. 4. *Paraptoma*, 15 times, literally a falling, lapse, deviation from truth and uprightness

(Thayer), translated "trespass" in R.V. 5. *Adikia*, 12 times, unrighteousness. 6. *Asebeia*, four times, ungodliness, lack of reverence for God. 7. *Anomia*, lawlessness, six times. 8. *Akatharsia*, nine times, uncleanness, lack of purity. 9. *Parokoee*, twice, disobedience. 10. *Planee*, four times, wandering, error.

Besides these general terms for sin, Paul uses many specific terms for various sins, 21 of these being found in the category of Rom. 1:29-31. Twenty-one equals three times seven and seems to express the idea of completeness in sin reached by the Gentiles. It is literally true that Paul uses scores of terms denoting and describing various personal sins, sensual, social, ethical, and religious. Is this not an unmistakable lexical evidence that the Apostle to the Gentiles believed in sin as a fact in human history?

Again, in all Paul's leading epistles he deals with sin in the abstract or with sins in the concrete. In Romans 1:18-3:20, he discusses the failure of both Jews and Gentiles to attain righteousness. These chapters constitute the most graphic and comprehensive description of sin found in biblical, Greek, Roman, or any literature. It is so true to the facts in heathen life today that modern heathen often accuse Christian missionaries of writing it after they have had personal knowledge of their life and conduct.

In I Corinthians, gross sins are dealt with — envy, strife, divisions, incest, litigation, adultery, fornication, drunkenness, covetousness, idolatry, etc. In II Corinthians, some of the same sins are condemned. In Galatians, he implies the failure of man to attain righteousness in maintaining the thesis that no man is justified by the deeds of the law, but any man may be justified by simple faith in Christ Jesus (2:14ff), and mentions the works of the flesh, "fornication, uncleanness, lasciviousness, idolatry," etc. (5:19). In Ephesians, he recognizes that his readers were "once dead in trespasses and sins" (2:1), and exhorts them to lay aside certain sins (4:25ff). In Colossians, he does the same. In Philippians, he says less about sin or sins, but in 3:3-9 he tells his experience of failure to attain righteousness with all his advantages of birth, training, culture, and circumstances. In the pastoral epistles, he rebukes certain sins with no uncertain voice.

*Paul's Experience the Psychological Proof to Him of
His Doctrine of Sin*

Paul was a Pharisee. Righteousness or right relation with God, was his religious goal. As a Pharisee he felt that he could and must, in himself, achieve righteousness by keeping the whole written and oral law. This kind of (supposable) righteousness he afterwards describes and repudiates. "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews: as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless. Howbeit, what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things and do count them but refuse, that I may gain Christ and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:3-9, ASV). All the righteousness he could achieve was insufficient. Only God's own righteousness, given through faith in Christ Jesus, could satisfy the conscience of the awakened sinner or be acceptable to God.

The Origin of Sin

The apostle does not discuss the larger problem, the origin of sin in God's moral universe. Only the relative and temporal origin of sin, its entrance into the human race on earth, not its absolute and ultimate source, engages the thought of Paul.

The classic passage on the source of human sin is Rom. 5:12-21. Paul testifies that sin entered our race in and through the disobedience of Adam. "As through one man sin [*hamartia*, the sin principle] entered into the world, and death by sin; and so death passed unto all men, for that all sinned . . . as through one trespass the judgment came unto all men to condemnation . . . for as through the one man's disobedience many were made sinners" (Rom. 5:12, 18-19). In this parallelism between Adam and Christ, Paul is seeking to show, by contrast, the excellence

of grace and the transcendent blessedness of the justified man in Christ. He is not primarily discussing the origin of human sin. The fact that it is an incidental and not a studied testimony makes it all the more trustworthy and convincing.

Nor is Paul here simply voicing the thought of his uninspired fellow-countrymen as to the entrance of sin into our race. Dr. Edersheim says: "So far as their opinions can be gathered from their writings, the great doctrines of original sin and the sinfulness of our whole nature were not held by the ancient Rabbis." (*Life and Times of Jesus the Messiah*, I, 165.) Weber thus summarizes the Jewish view as expressed in the Talmud: "By the Fall man came under a curse, is guilty of death, and his right relation to God is rendered difficult. More than this cannot be said. Sin, to which the bent and leaning had already been planted by creation, had become a fact, 'the evil impulse' (*cor malignum*, 4 Es. 3:21) gained the mastery over mankind, who can only resist it by the greatest efforts; before the Fall it had power over him, but no such ascendancy" (*Altsyn. Theol.*, p. 216). The reader is referred to Wisd. 2:23ff; Ecclus. 25:24 (33); 4 Es. 3:7, 21ff; Apoc. Baruch 17:3; 54:15, 19, as expressions of the Jewish view of the entrance of sin into the world and the relation of Adam to the race in the transmission of guilt. One of these passages, Ecclus. 25:24 (33) even traces the sin of the race back to Eve.

Observe that Paul goes beyond the statement of any uninspired Jewish writers —

1. *In asserting that Adam and not Eve is the one through whom sin entered into the race.*

2. *That, in some sense, when Adam sinned, "all sinned", and in his sinning, "all were made" (stood down or constituted) "sinners" (Rom. 5:19). The apostle here means, doubtless, that all the race was seminally in Adam as its progenitor, and that Adam by the process of heredity handed down to his descendants a depraved nature. He can scarcely mean that each individual was actually in person in Adam. If Adam had not sinned and thus depraved and corrupted the fountain head of the race, the race itself would not have been the heir of sin and the reaper of its fruits, sorrow, pain, and death.*

3. *That in the introduction of sin into the race by its progenitor the race itself was rendered helpless to extricate itself from sin and death.* This the apostle asserts over and over again and has already demonstrated before he reaches the parallelism between Adam and Christ when he says: "That every mouth may be stopped and all the world brought under the judgment of God"; "because by the works of the law shall no flesh be justified in his sight" (3:19, 20).

The Essence and Nature of Sin

This brings us to ask, What constituted the essence or core of sin, as Paul saw it? Modern evolutionists emphasize the upward tendency of all things, and so sin is regarded by them as merely a step in the upward progress of the race; that is, sin is "good in the making." Christian Scientists go still farther and regard all pain and evil as merely imaginary creations of abnormal minds (see *Science and Health*). There is no actual evil, no real pain, say they. Does either of these views find endorsement in Paul? It must be noted that Paul nowhere gives a formal definition of sin. But by studying the terms he most frequently uses, we can determine his idea of sin. He uses mostly the noun *hamartia*, 58 times, from the verb *hamartano*, to miss the mark, to sin. In classical Greek it means "to miss an aim," "to err in judgment or opinion." *With Paul, to sin is to miss the mark* ETHICALLY and RELIGIOUSLY. Two other words used by Paul show us what the mark missed is: *adikia*, unrighteousness, lack of conformity to the will of God; *anomia*, lawlessness, failure to act or live according to the standard of God's law. So the mark missed is the divine law. *Parabasis*, transgression, emphasizes the same idea, failure to measure up to the line of righteousness laid down in the law.

On the other hand, sin is not merely a negation. It is a positive quality. It is a "fall" (paraptoma 15 times). This is graphically illustrated by Paul in his description of the Gentile world's idolatry, sensuality, and immorality (Rom. 1:18-32). First, they knew God, for he taught them about himself in nature and in conscience (1:19, 20). Secondly, they refused to worship him as God, or to give thanks to him as the Giver of all good things (1:21). Thirdly, they began to worship the creature rather than

the Creator, then gave themselves up to idolatry in a descending scale, worshipping first human images, then those of birds, then those of beasts, and finally of reptiles (1:22-25). Fourthly, this wrong idea of God and false relation to him degraded them into the grossest sensuality and blackest immorality (1:26-32). Is this progress of the race? If so, it is progress in the unfolding of sin's cumulative power, in the Roman Empire where human philosophy and culture were doing their utmost to stem the tide of vice and contribute to the advancement of human government, thought, art, and ethics. That is, if sin is a link in the chain of man's evolution, Paul would say it was a downward and not an upward step in the long road of man's development.

Let us look at another term used by Paul to express God's attitude toward sin. This is the term "wrath," occurring 20 times in Paul's epistles. (This count follows Moulton and Geden, *Concordance to the Greek Testament*, and excludes Hebrews from Paul's epistles.) Thayer defines this term thus: "That in God which stands opposed to man's disobedience, obduracy, and sin, and manifests itself in punishing the same" (*Greek English Lexicon to New Testament*). That is, *sin is diametrically opposite to the element of holiness and righteousness in God's character*, and so God's righteous character revolts at sin in man and manifests this revulsion by punishing sin. This manifestation of the divine displeasure at sin is not spasmodic or arbitrary. It is the natural expression of a character that loves right and goodness. Because he does approve and love right and goodness, he must disapprove and hate unrighteousness and evil. The spontaneous expression of this attitude of God's character toward sin is "wrath." How heinous and enormous sin must be, if the loving and gracious God, in whom Paul believes, thus hates and punishes it! Its nature must be the opposite of those highest attributes of God, holiness, righteousness, love.

Take another term used by Paul, *hupodikos*, guilty (Rom. 3:19). Thayer thus defines this term: "Under judgment, one who has lost his suit; with a dative of person, debtor to one, owing satisfaction (*ibid*). In this passage it is used with the dative of God, and so "all the world" is declared by Paul to be "under judgment of God, having lost its suit with God, owing satisfaction to God" (and by implication not able to render satisfaction to

him). This passage implies that *the essence of sin is "guilt."* Man by sin is "under judgment," "under sentence." He has come into court with God, is found to have broken God's law, and so is guilty and liable to punishment. A secondary element in sin is implied in this term, the helplessness of man in sin, "owing satisfaction to God," but not able to render it.

Paul uses the term sin to express three phases of sin: FIRST, *the sin principle, or sin in the abstract.* He uses the term more often in this sense than in any other. He often personifies the sin principle, doubtless because he believes in the personal Satan. SECONDLY, *by implication he teaches that man is in a state of sin* (Rom. 5:18, 19). "All men unto condemnation" means that men are in a state of condemnation—guilty of breaking God's law, and therefore worthy of punishment. "Made sinners" signifies that man's nature is essentially sinful, and so man may be said to be under the sin principle, or in the state of sin (though this phrase, "in the state of sin," does not occur in Paul, but first in theologians of a later age). THIRDLY, *Paul uses several terms for sin which signify acts of sin.* Here he views it in the concrete. Men forget God, hate God, lie, steal, kill, commit adultery, hate parents, love self, etc.

Relation of the Law to Sin

Does the law produce sin? Not at all, asserts Paul. "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet; but sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead," etc., etc. (Rom. 7:7-14, ASV). The following points seem clearly expressed in this passage:

1. *The law is not the real cause of man's sin.* Not even its severest demands can be charged with causing man's sin.

2. *This is true, because the law is essentially "holy, righteous, good";* holy in the double sense of being a separate order of being and conduct ordained by God and also requiring holiness, or the following of this separate order of being and conduct; righteous in the sense of being the expression of God's will and the standard of man's thoughts and actions; good in the sense that it

is ordained for benevolent ends. It is also called "spiritual" in the sense that it was given through God's Spirit and conduces to spirituality if obeyed from the right motive.

3. *But this holy, righteous, good, and spiritual, law became "THE OCCASION" of sinning.* This Paul illustrates with the tenth commandment. He would not have coveted if the law had not said, Thou shalt not covet. The Greek word for "occasion" *aphormee* means literally "a base of operations" (Thayer). The sin principle makes the command of God its headquarters for a life-long campaign of struggle in man, urging him to evil actions and deterring him from good ones. There is something in man which revolts from doing the thing demanded and inclines him to do the thing forbidden. Hence, the sin principle, using this tendency in man, and so making the law the base of its operations, becomes the "occasion" to sinning.

4. *The law shows the sinfulness of sin* — shows it to be heinous in its nature and deadly in its consequences. This is what Paul intimated in Rom. 5:20, when he said, "the law came in besides that the trespass might abound." The law shows men that they are failures in the matter of achieving righteousness.

5. *The law thus NEGATIVELY prepares the way for leading men to Christ as their only Rescuer.* "Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). The apostle was driven to despair as he plunged headlong into persecution and its enormous sins, but when he reached the end of his own strength he looked up and accepted deliverance from the risen Christ.

Relation of the Flesh to Sin

Paul often uses the term "flesh" *sarx* in contrast with the term spirit. In this sense "flesh," according to Thayer, means "mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God." He regards the flesh (occurring 84 times) as the seat of the sin principle. "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). He does not mean to deny that sin as a guilty act rests on the human will. Yet he regards the lower nature of man (his *sarx*) as the element of weakness and corruption in man,

which furnishes a field for the operation of the sin principle. *The law is the "BASE of operations" (occasion), but the flesh is the open FIELD where the sin principle operates.* This sin principle drags the higher man (called "the inner man," Rom. 7:22, "the mind, or reason," nous 7:25, or more usually, the spirit) down into the realm of the flesh and through the passions, appetites, etc. (Gal. 5:16; Eph. 2:3), leads the whole man into thoughts, acts, and courses of sin.

But we must hasten to say that Paul does not adopt the Platonic view that matter is evil per se. Paul does not think of man's physical structure as being in itself sinful and his spirit, or soul, in itself as holy. He merely emphasizes the serfdom of man under the sway of the sin principle on account of the weakness of human flesh. *Nor does Paul claim that human reason is free from sin because it approves the law of God.* His expression (Rom. 7:25) "I of myself with the mind [reason] indeed serve [am slave to] the law of God; but with the flesh the law of sin," only emphasizes the fact of struggle in man; that the higher nature does approve the requirements of God's law, though it cannot meet those demands because of the slavery of his lower nature (flesh) to the sin principle.

The Consequences of Sin

This point needs no prolonged discussion. Paul thinks of death, with its train of antecedents, sorrow, pain and all kinds of suffering, as the consequence of sin. This means physical as well as spiritual death, and the latter (separation of man from fellowship with God) is of prime import to Paul. He also asserted the great fact that all cosmic life, plant, animal, and human, has been made to suffer because of the presence of sin in man. (See Rom. 5:12-14, 21; 6:21; 7:10; 8:19-25; Eph. 2:1, etc.)

The Universality of Sin

Paul regards every man as a guilty sinner, however great may be his natural or cultural advantages. He feels that *he* had the greatest advantages "in the flesh" to attain righteousness (Phil. 3:3-9), but he had miserably failed (Rom. 7:24) as all men have failed (Rom. 1:18-2:29). But he is not satisfied with a mere experimental demonstration of the universality of sin. He likewise

bases it on the dictum of Scripture (Rom. 3:9-20). More than that he studied the facts of human life, both Jewish and Gentile, and so by the inductive method is led by the Spirit to declare "by the works of the law shall no flesh be justified in his sight" (Rom. 3:20); "All have sinned and are coming short of the glory of God" (Rom. 3:23).

The Persistence of the Sin Principle

In Gal. 5:17-18, Paul tells the Galatian Christians that "the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would." Lightfoot says: "It is an appeal to their own consciousness: Have you not evidence of these two opposing principles in your own hearts?" (*Commentary on Galatians in loco*). The Galatian Christians are exhorted to "walk in the Spirit" and let not the sin principle, which is not utterly vanquished in the flesh at regeneration, prevail and cover them in defeat and shame. This same persistence of the sin principle is described in Rom. 8:5-9, where he surely is describing the experience of believers. Then in Phil. 3:12-14, he alludes to his own Christian experience thus: "I count not that I have already obtained; or am already made perfect; but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold. . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Paul knew by experience that the old sin principle still pursued him and that on account of the weakness of the flesh he had not reached the "goal" of practical righteousness.

Sin Finally Vanquished in Christ Jesus

Paul has this thought of conquest in mind in that unique passage, Rom. 5:12-21. The conquest of sin by grace in Christ Jesus far transcends the demolishing power of sin handed down by Adam to his posterity. "But where sin abounded, grace abounded more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." This is the apostle's paean of triumph as he draws the last pen stroke in describing the blessedness of the justified man.

The first historic conquest of sin in Christ was his conception without sin; though born of a sinful woman, her sinful nature was not handed down to him. Then followed victory after victory — in those thirty silent years in which he never yielded to a single sinful impulse; in the wilderness struggle when in that supreme moment he said, "Get thee hence, Satan"; on Calvary when he meekly submitted to the sufferings of human sin, in which submission he showed himself above sin; in the Resurrection when death was defeated and driven from his own battle field, the grave, while he as the Son of God arose in triumph and in forty days afterward sat down on the right hand of the Father, to send to men the Spirit to apply and enforce his mediatorial work.

This conquest of sin is *personalized* in each believer. At regeneration the sin principle is subdued by the Spirit in Christ and the divine nature so implanted as to guarantee the complete conquest of sin. In the life of consecration and service the sin principle goes down in defeat step by step, until in death whose sting is sin, the believer triumphs in Christ on the last field; he feels no sting and knows the strife with the sin monster is forever passed, and in exultation he receives "an abundant entrance" to the kingdom of glory, as Paul triumphantly received it (Phil. 1:21, 23; 2 Tim. 4:6-8).

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Sin and Judgment to Come

By Sir Robert Anderson, K.C.B., LL.D.

London, England

Revised by Charles L. Feinberg, Th.D., Ph.D.

Nearly two hundred times the Hebrew word *hata'*, translated "miss," is rendered "sin" in our English Bible; and this striking fact may teach us that, while "all unrighteousness is sin," the root-thought is far deeper. Man is a sinner because he fails to fulfill the purpose of his being. That purpose is, as the Westminster Confession aptly states it, "to glorify God and enjoy him forever." Our Maker intended that "we should be to the praise of his glory." But we utterly fail of this, for we "come short of the glory of God." Man is a sinner not merely because of what he does, but by reason of what he is.

Man a Failure

That man is a failure is denied by none except those who say in their heart, "There is no God." Are we not conscious of baffled aspirations and unsatisfied longings after the infinite? Some there are, we are told, who have no such aspirations. There are seeming exceptions, no doubt, but they can be explained. And these aspirations and longings are quite distinct from the groan of the lower creation. How, then, can we account for them? There is a mass of proof that man is by nature a religious being; and that indisputable fact points to the further fact that he is God's creature. Some attribute the intellectual and aesthetical phenomena of man's being to the great "primordial germ," a germ which was not created at all, but, in the words of Mark Twain, "only just happened." But most of us cannot rise to belief in an effect without an adequate cause; and if we accepted the almighty germ hypothesis we should regard it as a more amazing display of creative power than the Mosaic cosmogony.

Why a Failure?

But all this, which is so clear to every free and fearless thinker, gives rise to a difficulty of the first magnitude. If man be a failure, how can he be a creature of a God who is infinite in wisdom, goodness and power? God does not create imperfect creatures. We conclude that some evil has happened to our race. Here the fall affords an adequate explanation of the strange anomalies of our being, and no other explanation of them is forthcoming. It is certain that man is God's creature, and no less certain that he is a fallen creature. Even if Scripture were silent here, the patent facts would lead us to infer that some disaster such as that which Genesis records must have befallen the human race.

Man without Excuse

But while this avails to solve one difficulty, it suggests another. The dogma of the moral, irremediable depravity of man seemingly cannot be reconciled with divine justice in punishing sin. But that man is without excuse is the clear testimony of Holy Writ. In the antediluvian age the entire race was sunk in vice; and such was also the condition of the Canaanites in later times. But the divine judgments that fell on them are proof that their condition was not solely an inevitable consequence of the fall.

Depravity in Religious Nature

All unregenerate men are not equally degraded; in fact, the unconverted religionist can maintain as high a standard of morality as the spiritual Christian. In this respect the life of Saul the Pharisee was as perfect as that of Paul the apostle. His own testimony to this is unequivocal (Acts 26:4, 5; Phil. 3:4-6). No less so is his confession that, notwithstanding his life of blameless morality, he was a persecuting blasphemer and the chief of sinners (I Tim. 1:13).

The solution of this seeming enigma is to be found in the fact so plainly declared in the Scripture, that it is not in the moral, but in the religious or the spiritual sphere, that man is hopelessly depraved and lost. Hence the terrible word is true of all — "they that are in the flesh cannot please God." The natural man does not know his God.

Man a Sinner in Character

While sin has many aspects, man is a sinner primarily and essentially, not because of what he does, but because of what he is. Sin is to be judged from the divine, and not the human, standpoint. It relates to God's requirements and not to man's estimate of himself. And this applies to all the aspects in which sin may be regarded, whether as a missing of the mark, a transgressing, a disobedience, a falling, a non-observance of a law, a discord, and in many other ways. Original sin may sometimes find expression in "I cannot"; but "I will not" is behind all actual sin, for its root principle is the assertion of a will that is not subject to the will of God.

The Carnal Mind

Spiritual truths are spiritually discerned. When Paul declares that the mind of the unregenerate is enmity against God (Rom. 8:7), he is stating what is a fact in the experience of all thoughtful men. Speak to man of what is due to God, and the latent enmity of the carnal mind is at once aroused. In the case of one who has had religious training, the manifestations of that hatred may be modified or restrained, but he is conscious of it none the less. Thoughtful men of the world do not share the doubts which some entertain as to the truth of the Scripture on this subject. In every waking hour there is proof that, when man knows the will of God, there is something in him which prompts him to rebel against it. Such a state of things, moreover, is obviously abnormal, and if the divine account of it be rejected, it must remain a mystery unsolved and insoluble. The fall explains it, and no other explanation can be offered.

The Root of Sin

The Epistle of James declares that every sin is the outcome of an evil desire. Eating the forbidden fruit was the result of a desire excited by yielding to the tempter's wiles. Once our parents lent a willing ear to Satan's lies, their fall was an accomplished fact. The overt act of disobedience, which followed as of course, was but the outward manifestation of it. Since their ruin was brought about, not by the corruption of their morals, but by the undermining of their faith in God, it is not in the moral but in the spiritual sphere that the ruin is complete and hopeless.

Reconciliation the Great Need

Romans 2:6-11 applies to all whether with or without a divine revelation. Of course, the test and standard would be different with the Jew and the heathen, and the denial of this not only supplies an adequate apology for a life of sin, but impugns the justice of the divine judgment which awaits it. No amount of success, no measure of attainment in this sphere can avail to put us right with God. If a house be in darkness owing to the electric current having been cut off, no amount of care bestowed upon the plant and fittings will restore the light. The first need is to have the current renewed. So here; man by nature is alienated from the life of God, and his first need is to be reconciled to God. And apart from redemption reconciliation is impossible. A discussion of the sin question apart from God's remedy for sin would present the truth in a perspective so wholly false as to suggest positive error.

The Perfect Standard

The thoughtful will recognize that in divine judgment the standard must be perfection. If God accepted a lower standard than perfect righteousness, he would declare himself unrighteous. The great problem of redemption is not how he can be just in condemning, but how he can be just in forgiving. In a criminal court guilty or not guilty is the first question in every case, and this levels all distinctions. So it is here; all men come short, and therefore all the world is brought in guilty before God. After the verdict comes the sentence, and at this stage the question of degrees of guilt demands consideration. At the judgment of the wicked dead there will be many stripes for some, for others there will be few (Rev. 20:12).

Judgment to Come

The transcendent question of the ultimate fate of men must be settled before the advent of that day; for the resurrection will declare it, and the resurrection precedes the judgment. For there is a "resurrection unto life," and a "resurrection unto judgment" (John 5:29). But though the supreme issue of the destiny of men does not await that awful inquest, judgment to come is a reality for all. For it is of the people of God that the Word declares they are all to stand before the judgment seat of Christ

(Rom. 14:10, 12). That judgment will bring reward to some and loss to others. But this judgment of the Bema of Christ has only an incidental bearing on the theme of this chapter, and it must not be confounded with the judgment of the great white throne. From judgment in that sense the believer has absolute immunity (John 5:24). Believers are children of God (John 1:12), and it is not by recourse to a criminal court that the lapses and misdeeds of children are dealt with.

Degrees of Rewards and Punishments

It has been said that no two of the redeemed will have the same heaven; and in that sense no two of the lost will have the same hell. This is not a concession to popular heresies on this subject. For the figment of a hell of limited duration either traduces the character of God, or practically denies the work of Christ. If the extinction of being were the fate of the impenitent, to keep them in suffering for an eon or a century would be the cruelty of a tyrant who, having decreed the criminal's death, deferred the execution of the sentence in order to torture him. Far worse than this, for on this view the resurrection of the unjust could have no other purpose than to increase their capacity for suffering. If we adopt the alternative—that hell is a punitive discipline through which the sinner will pass to heaven—we disparage the atonement and undermine the truth of grace. If the prisoner gains his discharge by serving out his sentence, where is grace? And if the sinner's sufferings can expiate his sin, the most that can be said for the death of Christ is that it opened a short and easy way to the same goal that could be reached by a tedious and painful journey. Furthermore, unless the sinner is to be made righteous and holy before he enters hell (in this case, why not let him enter heaven at once?), he will continue to sin; since every fresh sin will involve a fresh penalty, his punishment can never end.

False Argument

Every treatise in support of these errors relies on the argument that the words in the English Bible, which connote endless duration, represent words in the original text which have no significance. But this argument is exploded by the fact that the critic would be compelled to use these very words, if he were set the

task of retranslating the version into Greek. For that language has no other terminology to express the thought. But Christianity sweeps away all these errors. The God of Sinai has not repented of his thunders, but he has fully revealed himself in Christ. The wonder of the revelation is not punishment but pardon. The great mystery of the Gospel is how God can be just and yet the justifier of sinful men. The Scriptures which reveal that mystery make it clear as light that this is possible only through redemption (I John 2:2). Redemption is only and altogether by the death of Christ (John 3:16). To bring in limitations here is to limit God.

The Cross of Christ

In the wisdom of God the full revelation of eternal judgment and the doom of the lost, awaited the supreme manifestation of divine grace and love in the Gospel of Christ. When these awful themes are separated from the Gospel, truth is presented in such a false perspective that it seems to savor of error. Not even the divine law and the penalties for disobedience will enable us to realize aright the gravity of sin; this we can learn only at the Cross of Christ. Our estimate of sin will be proportionate to our appreciation of the cost of our redemption, the precious blood of Christ. Here, and only here, can we know the true character and depths of human sin, and here alone can we know, so far as the finite mind can ever know it, the wonders of a divine love that passes knowledge.

And the benefit is to every believer. It was by unbelief that man first turned away from God; how fitting, then, it is that our return to him should be by faith. If this Gospel is true, who can dare impugn the justice of everlasting punishment? Christ has opened the kingdom of God to all believers; the way to God is free, and whosoever will may come. There is no deceit in this and grace does not cover favoritism (I Tim. 2:3-6).

This much is as clear as words can make it, that the consequences of accepting or rejecting Christ are final and eternal. All related questions rest with a God of perfect justice and infinite love. And let this be our answer to those who demand a solution of them. Unhesitating faith is our right attitude in the presence of divine revelation, but where Scripture is silent let us keep silence.

What Christ Teaches Concerning Future Retribution

By Rev. Wm. C. Procter, F.Ph.

Croydon, England

Abridged and emended by James H. Christian, Th.D.

There are four reasons for confining our consideration of the subject of future retribution to the teaching of our Lord Jesus Christ:

(1) It limits the range of our inquiry to what is possible in a brief essay. We will concentrate our attention on the ten passages in which our Lord uses the word "Gehenna" (which was the usual appellation in his day for the abode of the lost) together with those other verses which evidently refer to the future state of the wicked.

(2) It affords a sufficient answer to the speculation of those who do not know, to refer to the revelation of the One who does know. In taking the words of Christ himself, we shall find the greatest ground of common agreement in these days of loose views of inspiration. Surely, he who is "the Truth" would never misrepresent or exaggerate it on a matter of such vital importance, and would neither encourage popular errors nor excite needless fears.

(3) It also affords a sufficient answer to those who represent the doctrine as unreasonable and dishonoring to God, and who regard those who hold it as narrow-minded and hard hearted. It reminds them that all the very expressions which are most fiercely denounced in the present day fell from the lips of the Saviour who died for us, and came from the heart of the "Lover of souls." Surely we have no right to seek to be broader minded than he was, or to nurture false hopes which have no solid foundation in his teaching; while to assume a greater zeal for God's honor, and a deeper compassion for the souls of men, is little short of blasphemy.

Summary says same

(4) In considering the subject as professing Christians, the words of the Master himself ought surely to put an end to all controversy; and these are clear and unmistakable when taken in their plain and obvious meaning, without subjecting them to any forced interpretation.

Coming now to consider briefly Christ's teaching on the subject, let us ask, first of all:

1. WHAT DID OUR LORD TEACH AS TO THE CERTAINTY OF FUTURE RETRIBUTION? The word "retribution" is to be preferred to "punishment," because the Bible teaches us that the fate of the wicked is not an arbitrary (much less a vindictive) infliction, but the necessary consequence of their own sins. Taking the passages in their order, in Matt. 5:22 Christ speaks of causeless anger against, and contemptuous condemnation of, others as placing us "in danger of the hell of fire," while in verses 29 and 30 he utters a similar warning concerning the sin of lust; and these are in the Sermon on the Mount, which is the most generally accepted part of his teaching! In chapter 8:12 he speaks of unbelieving "children of the Kingdom" being "cast forth into the outer darkness," and adds, "There shall be the weeping and gnashing of teeth" — expressions which are repeated in chapters 22:13 and 25:30. In chapter 10:28 Jesus said: "Fear him which is able to destroy both soul and body in hell" — a wholesome fear which is decidedly lacking in the present day, and which many people regard as a remnant of superstition quite unsuited to this enlightened age! In our Lord's own explanation of the parable of the tares and wheat, he declared: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth" (Matt. 13:41, 42, 49, 50). In chapter 23:15 he speaks of the hypocritical Pharisees as "children of hell," showing that their conduct had fitted them for it, and that they would "go to their own place," like Judas (whom he describes as "the son of perdition" in John 17:12), while in verse 33 he asks: "How shall ye escape the judgment of hell?" The law of retribution can no more be repealed than that of grav-

itation; it is fixed and unalterable. That hell has not been prepared for human beings, but that they prepare themselves for it, is clear from the sentence which our Lord says that he will pronounce upon those on his left hand in the last great day: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matt. 25:41). *Lots to remember this!*

Turning to the Gospel according to Mark, we find our Lord saying, in chapter 3:29: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Whatever view may be taken of the character of blasphemy against the Holy Ghost, the cause and consequence are here closely linked together, eternal sin bringing eternal retribution. The words in the original undoubtedly indicate an inveterate habit rather than an isolated act, and would probably be better translated, "is held under the power of an eternal sin." This in itself precludes the possibility of forgiveness, because it assumes the impossibility of repentance; besides, each repetition involving a fresh penalty, the punishment is naturally unending. Similarly, in John 8:21, 24, our Lord's twice-repeated declaration to those Jews which believed not on him, "Ye shall die in your sins," indicates that unforgiven sin must rest upon the soul in condemnation and pollution; for death, so far from changing men's characters, only fixes them; and hence Christ speaks in chapter 5:29 of "the resurrection of damnation."

A careful study of the scriptural uses of the words "life" and "death" will clearly show that the root ideas are respectively "union" and "separation." Physical life is union of the spirit with the body; spiritual life is the union of the spirit with God; and everlasting life is this union perfected and consummated to all eternity. Similarly, physical death is the separation of the spirit from the body; spiritual death is the separation of the spirit from God; and eternal death is the perpetuation of this separation. Hence, for all who have not experienced a second birth, "the second death" becomes inevitable; for he who is only born once dies twice, while he who is "born again" dies only once.

2. WHAT DID CHRIST TEACH AS TO THE CHARACTER OF FUTURE RETRIBUTION? We have already seen that he spoke of it as full of sorrow and misery in his seven-fold repetition of the striking expression: "There shall be the weeping and gnashing of teeth"

(Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28). In Mark 9:43-48, our Lord twice speaks of "the fire that never shall be quenched," and thrice adds, "where their worm dieth not, and the fire is not quenched." Of course, he was using the common Jewish metaphors for Gehenna, taken from the perpetual fires that burned in the valley of Hinnom to destroy the refuse, and the worms that fed upon the unburied corpses that were cast there; but, as we have already seen, he would never have encouraged a popular delusion. Our Lord twice spoke of fruitless professors being "cast into the fire" (Matt. 7:19; John 15:6); twice of "the furnace of fire" (Matt. 13:42, 50); twice of the "hell of fire" (Matt. 5:22; 18:9); and twice of "eternal fire" (Matt. 18:8; 25:41).

In our Lord's parable of the rich man and Lazarus, the former is represented as being "in torments" and "in anguish" even in "Hades," and that memory survives the present life and accompanies us beyond the grave, is clear from Abraham's words to him: "Son, remember" (Luke 16:23-25). Could any material torments be worse than the moral torture of an acutely sharpened conscience, in which memory becomes remorse as it dwells upon misspent time and misused talents, upon omitted duties and committed sins, upon opportunities lost both of doing and of getting good, upon privileges neglected and warning rejected? It is bad enough here, where memory is so defective, and conscience may be so easily drugged; but what must it be hereafter, when no expedients will avail to banish recollection and drown remorse? Cecil puts the matter in a nutshell when he writes: "Hell is the truth seen too late."

awful
many people
Surely, such expressions as the undying worm and the unquenchable fire represent, not pious fictions, but plain facts; and we may be sure that the reality will exceed, not fall short of, the figures employed, as in the case of the blessedness of the redeemed. The woes thus pronounced are more terrible than the thunders of Sinai, and the doom denounced more awful than that of Sodom; but we should never forget that these terrible expressions fell from the lips of Eternal Love, and came from a heart overflowing with tender compassion for the souls of men.

3. WHAT DID CHRIST TEACH AS TO THE CONTINUITY OF FUTURE RETRIBUTION? Is there any solid basis in his recorded

words for the doctrine of eternal hope, or the shadow of a foundation for the idea that all men will be eventually saved? Much has been made of the fact that the Greek word "aionios" (used by our Lord in Matt. 18:8 and 25:41, 46, and translated "everlasting" in the Authorized Version and "eternal" in the Revised Version) literally means "age-long"; but an examination of the 25 places in which it is used in the New Testament reveals the fact that it is twice used of the Gospel, once of the Gospel covenant, once of the consolation brought to us by the Gospel, twice of God's own being, four times of the future of the wicked, and fifteen times of the present and future life of the believer. No one thinks of limiting its duration in the first four cases and in the last, why then do so in the other one? The dilemma becomes acute in considering the words of our Lord recorded in Matt. 25:46, where precisely the same word is used concerning the duration of the reward of the righteous and the retribution of the wicked, for only by violent perversion and distortion can the same word in the same sentence possess a different signification. It is certainly somewhat illogical for those who make so much of the love of God to argue that punishment will prove remedial hereafter in the case of those whom Divine Love has failed to influence here. Not only is there not the slightest hint in the teaching of our Lord that future punishment will prove remedial or corrective, but his words concerning Judas in Matt. 26:24 are inexplicable on that supposition. Surely his existence would still have been a blessing if his punishment was to be followed by ultimate restoration, and Christ would, therefore, never have uttered the sadly solemn words: "It had been good for that man if he had not been born." Similarly there is a striking and significant contrast between our Lord's words to the unbelieving Jews recorded in John 8:21: "Whither I go ye cannot come," and those to Peter in chapter 13:36: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards."

4. WHAT DID CHRIST TEACH AS TO THE CAUSES OF FUTURE RETRIBUTION? A careful study of our Lord's words shows that there are two primary causes, namely, deliberate unbelief and wilful rejection of him; and surely these are but different aspects of the same sin. In Matt. 8:12 it was the contrast between the faith of the Gentile centurion and the unbelief of the Jewish

nation which drew from his lips the solemn words: "The children of the kingdom shall be cast out into outer darkness"; while, in chapter 23 the awful denunciation in verse 33 is followed by the sad lamentation: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (verse 37). Similarly, in Mark 3:29, ASV, the "eternal sin" spoken of can only be that of continued rejection of the offers of mercy; and in John 8:24, our Lord plainly declares: "If ye believe not that I am he, ye shall die in your sins." Finally, in Mark 16:16, we find the words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Another difficulty is removed when we realize that our Lord taught that there would be different degrees in hell as in heaven. Thus, in Matt. 11:20-24 he taught that it would be "more tolerable in the day of judgment" for Tyre and Sidon than for Chorazin and Bethsaida, and for Sodom than for Capernaum; and in Mark 12:40 he speaks of "greater damnation." It is clear that future retribution will be proportioned to the amount of guilt committed and of grace rejected. (See also Luke 12:47, 48; John 19:11.)

We have so far examined, as thoroughly as possible within this limited space, all the recorded words of our Lord which bear on this important subject. It only remains, in conclusion, very briefly to point out that the whole drift of Christ's teaching confirms what we learn from these isolated passages, and that future retribution is not merely an incidental, but a fundamental part of the Gospel message. It is the dark background on which its loving invitations and tender expostulations are presented, and the Gospel message loses much of its force when the doctrine is left out. But, worst of all, the earnest exhortations to immediate repentance and faith lose their urgency if the ultimate result will be the same if those duties are postponed beyond the present life. Is it seriously contended that Judas will eventually be as John, and Nero as Paul?

Finally, the doctrines of heaven and hell seem to stand or fall together, for both rest upon the same divine revelation, and both have the same word "everlasting" applied to their duration. If the threatening of God's Word are unreliable, so may the prom-

ises be; if the denunciations have no real meaning, what becomes of the invitations? Ruskin well terms the denial of hell "the most dangerous, because the most attractive, form of modern infidelity." But is it so modern? Is it not an echo of the devil's insinuating doubt: "Yea, hath God said?" followed by his insistent denial, "Ye shall not surely die," which led to the fall of man. Let us, therefore, believe God's truth, rather than the devil's lie; let us accept divine revelation, rather than human speculation; and let us heed what Christ so plainly taught, without mitigating, modifying, or minimizing his solemn warnings.

34

The Atonement

By Professor Franklin Johnson, D.D., LL.D.

Author of Old Testament Quotations in the New Testament
Chicago, Illinois

Revised by Gerald B. Stanton, Th.D.

The Christian world as a whole believes in a substitutionary atonement. This has been its belief ever since it began to think. The doctrine was stated by Athanasius as clearly and fully as by any later writer. All the great historic creeds which set forth the atonement at any length set forth a substitutionary atonement. All the great historic systems of theology enshrine it as the very Ark of the Covenant, the central object of the Holy of Holies.

GROUNDS OF BELIEF IN SUBSTITUTION

If we should ask those who hold this doctrine on what grounds they believe that Christ is the substitute for sinners, there would be many answers, but perhaps in only two of them would all voices agree. The first of these grounds would be the repeated declarations of Holy Scripture, which are so clear, so precise, so numerous, and so varied that they leave no room to doubt their meaning. The other ground is the testimony of the human heart wherever it mourns its sin or rejoices in an accomplished deliverance. The declaration of the Scriptures that Christ bore our sins on the cross is necessary to satisfy the longings of the soul.

THE MORAL-INFLUENCE THEORY

While the Christian world as a whole believes in a substitutionary atonement, the doctrine is rejected by a minority of able men who present instead what has often been called the "moral-influence theory." According to this view, the sole mission of Christ was to reveal the love of God in a way so moving as to melt the heart and induce men to forsake sin. Now, no one calls in

question the profound spiritual influence of Christ where he is preached as the propitiation of God, and where the Cross is lifted up as the sole appointed means of reaching and saving the lost. They object only when the "moral-influence theory" is presented as a sufficient account of the atonement, to the denial that the work of Christ has rendered God propitious toward man. One may appreciate the moon without wishing that it put out the sun and stars.

ARGUMENTS AGAINST SUBSTITUTION

The advocates of the "moral-influence theory" must clear the doctrine of substitution out of the way. They attempt to do this by advancing many arguments, only two of which need detain us here, since the others, of lighter moment, will fall of themselves.

a. *Substitution Impossible.*

*Coffin's
Rushmore book*
It is said by them that the doctrine of substitution supposes that which is impossible. Guilt cannot be transferred from one person to another. Punishment and penalty cannot be transferred from a guilty person to an innocent one. An innocent person may be charged with sin, but if so he will be innocent still, and not guilty. An innocent person may suffer, but if so his suffering will not be punishment or penalty. Such is the objection: the Christian world, in believing that a substitutionary atonement has been made by Christ, believes a thing which is contrary to the necessary laws of thought.

The reader will observe that this objection has to do wholly with the definitions of the words guilt and punishment and penalty, and has no force beyond the sphere of verbal criticism. It is true that guilt and punishment, in the sense of personal blameworthiness, cannot be transferred from the wrongdoer to the well-doer. This is no discovery, for it is maintained as earnestly by those who believe in a substitutionary atonement as by those who deny it. But to recognize the fact that guilt belongs historically to the one who has committed it, and is in this sense non-transferable, in no way militates against the fact that guilt as an obligation to justice may, under certain conditions, be transferred.

b. *Substitution Immoral.*

The second argument by means of which the advocates of the "moral-influence theory" seek to refute the doctrine of a substi-

tutionary atonement is equally unfortunate with the first, in that, it also criticizes words rather than the thoughts which they are employed to express. The doctrine of a substitutionary atonement, it is said, is immoral. Let us inquire what this immoral doctrine is. It is answered that it is immoral to say that our guilt was transferred to Christ and that he was punished for our sins. But they fail to see that this would be true only if the action were contrary to the will of Christ, which manifestly it was not.

The objector does not maintain that the doctrine of a substitutionary atonement has equally produced immorality wherever it has been proclaimed. He does not venture to test this charge by an appeal to history. The appeal would be fatal. For nineteen hundred years the only great moral advances of the human race have been brought about by the preaching of a substitutionary atonement. "A tree is known by its fruits." It is impossible that a doctrine essentially immoral should be the cause of morality among men.

MORAL-INFLUENCE THEORY NOT ADEQUATE

Let us turn now to the "moral-influence theory" and consider why it ought not to be accepted. First of all, it is *too circumscribed*.

As a complete theory of the atonement it is far too narrowly circumscribed. Were it universally adopted it would be the end of thought on this high theme. The substitutionary atonement promises an eternity of delightful progress in study. It cannot be exhausted.

As the adoption of this circumscribed view would be the end of thought, so it would be the end of emotion. The heart has always been kindled by the preaching of a Christ who bore our sins before God on the cross. By this truth the hardened sinner has been subdued and in it the penitent sinner has found a source of delight. An atonement of infinite cost, flowing from infinite love, and procuring deliverance from infinite loss, melts the coldest heart and inflames the warmest. To preach a lesser sacrifice would be to spread frost instead of fire.

But the will is reached through the reason and the emotions. That which would cease to challenge profound thought and would

cut out the flames of emotion would fail to reach the will and transform the life. The theory makes the death of Christ predominantly scenic, spectacular, an effort to display the love of God rather than an offering to God which, by its nature, is necessary for the salvation of man. It struggles in vain to find a worthy reason for the awful sacrifice. Hence it may properly be charged with essential immorality. In any case, the work of Christ, if interpreted in this manner, will not prove "the power of God unto salvation." The speculation is called the "moral-influence theory," but when preached as an exclusive theory of the atonement it is incapable of wielding any profound moral influence. The man who dies to rescue one whom he loves from death is remembered with tears of reverence and gratitude; the man who puts himself to death merely to show that he loves is remembered with horror.

Still further, the view is *not scriptural*. The chief failure of those who advance this view is in the sphere of exegesis. The Bible is so full of a substitutionary atonement that the reader comes upon it everywhere. The texts which teach it are not rare and isolated expressions; they assemble in multitudes; they rush in troops; they occupy every hill and every valley. They occasion the greatest embarrassment to those who deny that the relation of God to the world is determined by the cross, and various methods are employed by various writers in an attempt to reduce their number and their force. Since they are most abundant in the epistles of the Apostle Paul, some depreciate his authority as a teacher of Christianity. The doctrine is implied in the words which our Lord uttered at the last supper, so some attack these as not genuine. Christ is repeatedly declared to be a propitiation. "Whom God hath set forth to be a propitiation, through faith, by his blood" (Rom. 3:25; see also I John 2:2; 4:10; Heb. 3:17). Many special pleas are entered against the plain meaning of these declarations. It does not seem difficult to understand them. A propitiation must be an influence which renders someone propitious, and the person rendered propitious by it must be the person who was offended. Yet some do not hesitate to affirm that these texts regard man as the only being propitiated by the cross.

Special tortures are applied to many other Scriptures to keep them from proclaiming a substitutionary atonement. Christ is

"the Lamb of God, which taketh away the sin of the world" (John 1:29). "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28; Mark 10:45). "Him that knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him" (II Cor. 5:21). Such are a few examples of the countless declarations of a substitutionary atonement which the Scriptures make, and with which those who reject the doctrine strive in vain. Any speculation which sets itself against this mighty current flowing through all the Bible is destined to be swept away.

Yet further. A theological theory, like a person, should be judged somewhat by the company it keeps. If it shows an inveterate inclination to associate with other theories which lie wholly upon the surface, which sound no depths and solve no problems, and which the profoundest Christian experience rejects, it is evidently the same in kind.

The theory which I am here opposing tends to consort with an inadequate view of inspiration. Some of its representatives question the inerrancy of the Scripture, even in the matters pertaining to faith and conduct. It tends to consort with an inadequate view of God, for some of its representatives in praising his love forget his holiness and his awful wrath against incorrigible wrongdoers. It tends to consort with an inadequate view of sin, for some of its representatives make the alienation of man from God consist merely in acts, rather than in an underlying state from which they proceed. It tends, finally, to consort with an inadequate view of responsibility and guilt, some of its representatives teaching that these cease when the sinner turns, so that there is no need of propitiation, but only for repentance. A distinguished representative of this theory has written the following: "All righteous claims are satisfied if sin is done away." "Divine law is directed against sin, and is satisfied when sin is made to cease." "If grace brings an end of sinning, the end sought by law has been attained. It cannot be, therefore, that in the sight of God there is any need of satisfying law before grace can save sinners." These words are like the voice of "a very lovely song"; but many a pardoned soul uttered a more troubled strain. A man may cease to sin without reversing the injury he has wrought. In

the course of his business, let us suppose, he has defrauded widows and orphans, and they are now dead. Or, in his social life, he has led the young into unbelief and vice, and they now laugh at his efforts to undo the mischief, or have gone into eternity unsaved. In a sense his sinning has come to an end, yet its baneful effects are in full career. His conscience tells him he is responsible not only for the commission of his sins, but for the ruin wrought by his sins. In other words, he is responsible for the entire train of evils which he has put into operation. The depths of his responsibility are far too profound for such light plummets to sound.

These are some of the reasons which lead the Christian world as a whole to reject the "moral-influence theory" of the atonement as inadequate.

THE ADEQUACY OF SUBSTITUTIONAL ATONEMENT

While the biblical doctrine of salvation will stand without attempting to construct a theory, nevertheless many Christian thinkers will never cease to seek for an adequate theory of the atonement. It may be well for us therefore to consider some of the conditions with which it is necessary for him to comply in order to succeed in casting any new light upon this vital theme.

1. Any theory of the atonement, to be adequate, must proceed from a fair and natural interpretation of all the biblical statements on the subject. It must not pick and choose among them. It must not throttle any into silence.

2. It must make use of the thought which other generations have contributed. It must not discard these old materials. Though they are not a completed building, they constitute a foundation which we cannot afford to destroy, and whoever would advance our knowledge of the peace made for us by Christ must not disdain to build upon them.

3. It must take account of all the moral attributes of God, for all are concerned in our salvation. It will find the chief motive for the atonement in the love of God (John 3:16). It will find one necessity of the atonement in the righteousness of God (Rom. 3:25, 26). It will find one effect of the atonement in the aversion from man of the wrath of God, the product of love and right-

eousness outraged by sin: "While we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from wrath through him."

4. It must accord with a profound Christian experience. It must take into account the judgment of those wise souls who have learned "the deep things of God" in much spiritual conflict, and will reach conclusions acceptable to them.

✓ 5. It must view the sacrifice of Christ as an event planned from eternity. He is "the Lamb that hath been slain from the foundation of the world" (Rev. 13:8). He "was foreknown before the foundation of the world, but manifested at the end of the times" (1 Pet. 1:20). Sin did not take God by surprise. He had foreseen it and had provided a Redeemer before it had led us captive.

6. It must take an adequate view of the self-sacrifice of Christ. No mere man ever laid down his life for others in the sense in which Christ laid down his life for the world. Every man must die at some time; "there is no discharge in that warfare." When a man sacrifices his life he does but sacrifice a few days or years; he does but lay it down earlier instead of later. But Christ did not choose between dying at one time rather than at another; he chose between dying and not dying. Thus, viewed in any light whatever, the voluntary sufferings of Christ surpass our powers of thought and imagination, reaching infinitely beyond all human experience.

7. It must make much of the effect produced upon God by the infinite, voluntary, and unselfish sacrifice of Christ for the world. Here all human language breaks down, and it sounds feeble to say that God the Father admires with the utmost enthusiasm this holy and heroic career of suffering for the salvation of man. Yet we must use such words, though they are inadequate. The Scriptures speak of his attitude toward his incarnate Son as one of unbounded appreciation and approval, and tell us that his voice was heard repeatedly from heaven, saying: "This is my beloved Son, in whom I am well pleased." When we say that the sacrifice of Christ is meritorious with God, we mean that it calls forth his supreme admiration. Such was his feeling toward it as he foresaw it from eternity; such was his feeling toward it as he looked

upon it while being made; and such is his feeling toward it now, as he looks back upon it and glorifies Christ in honor of it.

8. It must find that the work of Christ has made a vast difference in the relations of God to the fallen world. It was infinite in the love which prompted it and in the self-sacrifice which attended it, and hence infinite in its moral value. We cannot but deem it fitting that it should procure for the world an administration of grace. Provided for eternity and efficacious with God from eternity, it has procured an administration of grace from the moment when the first sin was committed.

No doubt it is for this reason that God has suffered the world to stand through all the ages of its rebellious history. He has looked upon it from the beginning in Christ, and hence has treated it with forbearance, with love, with mercy. It did not first come under grace when Christ was crucified; it has always been under grace, because the sacrifice of Christ was always in the plan and purpose of God, and thus has always exercised a propitiatory influence. The grace of God toward man was not fully revealed and explained until it was made manifest in the person and work of Christ, but it has always been the reigning principle of the divine government. Men are saved by grace since the death of Christ, and they have always been saved by grace when they have been saved at all. The entire argument of the Apostle Paul in his epistles to the Romans and the Galatians has for its purpose the defense of the proposition, that God has always justified men by grace through faith, and that there has never been any other way of salvation. The entire administration of God in human history is set forth in the light of "the Lamb that hath been slain from the foundation of the world," as one of infinite kindness and leniency, notwithstanding those severities which have expressed his abhorrence of sin.

But if the self-sacrifice of Christ has made a difference in the practical attitude of God toward the world, it has also made a difference in his feeling toward the world. God is one. He is not at war with himself. He has not one course of action and a different course of feeling. If he has dealt patiently and graciously with our sinning race, it is because he has felt patient and gracious, and the work of his Son, by means of which his adminis-

tration has been rendered patient and gracious, has rendered his feeling after the same order.

It is to this different administration and to its basis in a different feeling that the Scriptures refer when they present Christ to us as "the propitiation for our sins, and not for ours only, but for the whole world."

35

At-one-ment By Propitiation

By Dyson Hague, M.A.

Vicar of the Church of the Epiphany, Toronto, Canada;

Professor of Liturgics, Wycliffe College, Toronto;

Canon of St. Paul's Cathedral, London, Ont., 1908-1912

Revised by Arnold D. Ehlert, Th.D.

The importance of the subject is obvious. The atonement is Christianity in epitome. It is the heart of Christianity as a system; it is the distinguishing mark of the Christian religion. For Christianity is more than a revelation; it is more than an ethic. Christianity is uniquely a religion of redemption. At the outset we take the ground that no one can clearly apprehend this great theme who is not prepared to take Scripture as it stands, and to treat it as the final and authoritative source of Christian knowledge, and the test of every theological theory. Any statement of the atonement, to satisfy completely the truly intelligent Christian, must not antagonize any of the biblical viewpoints. And further, to approach fairly the subject, one must receive with a certain degree of reservation the somewhat exaggerated representations of what some modern writers conceive to be the views of orthodoxy. We cannot deduce Scriptural views of the atonement from non-biblical conceptions of the person of Christ; and the ideas that Christ died because God was insulted and must punish somebody, or that the atonement was the propitiation of an angry monarch — God who let off the rogue while he tortured the innocent, and such like travesties of the truth, are simply the misrepresentations of that revamped Socinianism, which leavened the theology of many of the outstanding religious leaders of the latter part of the nineteenth century.

I. THE ATONEMENT FROM THE SCRIPTURAL VIEWPOINT

The Old Testament Witness

As we study *the Old Testament* we are struck with the fact that in the Old Testament system, without an atoning sacrifice there

could be no access for sinful men into the presence of the Holy God. The heart and center of the divinely-revealed religious system of God's ancient people was that without a propitiatory sacrifice there could be no acceptable approach to God. There must be acceptance before there is worship; there must be atonement before there is acceptance. This atonement consisted in the shedding of blood. The blood-shedding was the effusion of life; for the life of the flesh is in the blood — a dictum which the modern science of physiology abundantly confirms (Lev. 17:11-14). The blood shed was the blood of a victim which was to be ceremonially blemishless (Ex. 12:5; 1 Pet. 1:19); and the victim that was slain was a vicarious or substitutionary representative of the worshiper (Lev. 1:4; 3:2, 8, 13; 4:4, 15, 24, 29; 16:21, etc.). The death of the victim was an acknowledgement of the guilt of sin, and its exponent.

In one word: the whole system was designed to teach the holiness and righteousness of God, the sinfulness of men, and the guilt of sin; and, above all, to show that it was God's will that forgiveness should be secured, not on account of any works of the sinner or anything that he could do, any act of repentance or exhibition of penitence, or performance of expiatory or restitutionary works, but solely on account of the undeserved grace of God through the death of a victim guilty of no offence against the divine law, whose shed blood represented the substitution of an innocent for a guilty life. (See *Lux Mundi*, p. 237. The idea, on p. 232, that sacrifice is essentially the expression of unfallen love, is suggestive, but it would perhaps be better to use the word "also" instead of "essentially." See also, the extremely suggestive treatment in Gibson's "Mosaic Era," of the *Ritual of the Altar*, p. 146.) It is obvious that the whole system was transitory and imperfect, as the eighth chapter of Hebrews shows. Not because it was revolting as the modern mind objects, for God intended them thereby to learn how revolting sin was and how deserving of death; but because in its essence it was typical, and prophetic, and intended to familiarize God's people with the great idea of atonement, and at the same time to prepare for sublime revelation of him who was to come, the despised and rejected of men who was to be smitten of God and afflicted, who was to be wounded

for our transgressions and bruised for our iniquities, whose soul was to be made an offering for sin (Isa. 53:5, 8, 10, 12).

The New Testament Witness

When we come to *the New Testament* we are struck with three things:

First, the unique prominence given to the death of Christ in the four Gospels. This is unparalleled. It is without analogy, not only in Scripture, but in history, the most curious thing about it being that there was no precedent for it in the Old Testament (Dale, *Atonement*, p. 51). No particular value or benefit is attached to the death of anybody in the Old Testament; nor is there the remotest trace of anybody's death having an expiatory or humanizing or regenerative effect. There were plenty of martyrs and national heroes in Hebrew history, and many of them were stoned and sawn asunder, were tortured and slain with the sword, but no Jewish writer attributes any ethical or regenerative importance to their death, or to the shedding of their blood.

Second, it is evident to the impartial reader of the New Testament that the death of Christ was the object of his incarnation. His crucifixion was the main purport of his coming. While his glorious life was and is the inspiration of humanity after all, his death was the reason of his life. His mission was mainly to die. Beyond thinking of death as the terminus or the inevitable climax of life, the average man rarely alludes to or thinks of death. In all biography it is accepted as the inevitable. But with Christ, his death was the purpose for which he came down from heaven: "For this cause came I to this hour" (John 12:27). From the outset of his career it was the overshadowing event. It was distinctly foreseen. It was voluntarily undergone, and, in Mark 10:45, he says: "The Son of man came to give his life a ransom for many." We are not in the habit of paying ransoms, and the metaphor nowadays is unfamiliar. But, to the Jew, ransom was an everyday custom. It was what was given in exchange for the life of the first-born. It was the price every man paid for his life. It was the underlying thought of the Mosaic and prophetic writings (Lev. 25:25, 48; Num. 18:15; Psalms 49:7; Isaiah 35:10; 51:11; 43:14; Exodus 13:13; 30:12, 16; 34:20; Hosea 13:14 etc.); and so, when Christ

made the statement, it was a concept which would be immediately grasped. He came to give his life a ransom, that through the shedding of his blood we might receive redemption, or emancipation, both from the guilt and from the power of sin. (The modernists endeavor to evacuate this saying of Christ of all meaning. The text, unfortunately for them, is stubborn, but the German mind is never at a loss for a theory; so it is asserted that they are indications that Peter has been Paulinized, so reluctant is the rationalizer to take Scripture as it stands, and to accept Christ's words in their obvious meaning, when they oppose his theological aversions.)

Third, the object of the death of Christ was the forgiveness of sins. The final cause of his manifestation was remission. It would be impossible to summarize all the teaching of the New Testament on this subject. (The student is referred to Crawford, who gives 160 pages to the texts in the New Testament, and Dale's *Summary*, pp. 443-458.)

It is clear, though, that, to our Saviour's thought, his cross and passion was not the incidental consequence of his opposition to the degraded religious standards of his day, and that he did not die as a martyr because death was preferable to apostasy. His death was the means whereby men should obtain forgiveness of sins and eternal life (John 3:14, 16; Matt. 26:28). The consentient testimony of the New Testament writers, both in the Acts and in the Epistles, is that Christ died no accidental death, but suffered according to the will of God, his own volition, and the predictions of the prophets, and that his death was substitutionary, sacrificial, atoning, reconciling and redeeming (John 10:18; Acts 2:23; Rom. 3:25; 5:6, 9; I Cor. 15:3; II Cor. 5:15, 19, 21; Heb. 9:14, 26, etc.). In proof, it will be sufficient to take the inspired testimony of the three outstanding writers, St. Peter, St. John, and St. Paul.

St. Peter's Witness

To St. Peter's mind, the death of Jesus was the central fact of revelation and the mystery, as well as the climax, of the incarnation. The shedding of his blood was sacrificial; it was covenanting; it was sin-covering; it was redeeming; it was ransoming; it was the blood of the immaculate Lamb, which emancipates from sin

(I Pet. 1:2, 11, 18, 19). In all his post-Pentecostal deliverances he magnifies the crucifixion as a revelation of the enormity of human sin, never as a revelation of the infinitude of the divine love (Dale, p. 115). His death was not merely an example; it was substitutionary. It was the death of the sin-bearer. "Christ also suffered for us," "he bare our sins," meaning that he took their penalty and their consequence (Lev. 5:17; 24:15; Num. 9:13; 14:32, 34; Ezek. 18:19, 20). His death was the substitutionary, the vicarious work of the innocent on behalf of, in the place of, and instead of, the guilty (I Pet. 3:18). (It is surely an evidence of the bias of modernism to interpret this as bearing them in sympathy merely.)

St. John's Witness

According to St. John, the death of the Lord Jesus Christ was propitiatory, substitutionary, purificatory. It was the *hilasmos*, the objective ground for the remission of our sins.

The narrow and superficial treatment of modernism, which if it does not deny the Johannine authorship of the fourth Gospel and the Revelation, at least insinuates that the death of Christ has no parallel place in the writings of St. John to that which it has in the writings of St. Peter and St. Paul, and the other New Testament authors, is entirely contradicted by the plain statements of the Word itself.

The glory of the world to come is the sacrificed Lamb. The glory of heaven is not the risen or ascended Lord, but the Lamb that was slaughtered (Rev. 5:6-12; 7:10; 21:23, etc.). The foremost figure in the Johannine Gospel is the Lamb of God which taketh away the sin of the world, who lifts the sin-burden by expiating it as the Sin-Bearer. The center of the Johannine evangel is not the teaching Christ, but the uplifted Christ, whose death is to draw as a magnet the hearts of mankind, and whose life as the Good Shepherd is laid down for the sheep (John 12:32; 10:11-15).

No one who fairly faces the text could deny that the objective ground for the forgiveness of sin, in the mind of St. John, is the death of Christ, and that the most fundamental conception of sacrifice and expiation is found in the writings of him who wrote by the Spirit of God, "He is the propitiation of our sins, and not for ours only" (I John 2:2). "Hereby perceive we the love of

God because he laid down his life for us" (I John 3:16). "Herein is love," etc. (I John 4:10).

The propitiatory character of the blood, the substitutionary character of the atonement, and, above all, the expiating character of the work of Christ on Calvary, clearly are most indubitably set forth in the threefoldness of the historic, didactic, and prophetic writings of St. John.

St. Paul's Witness

He couldn't have written it himself

St. Paul became, in the province of God, the constructive genius of Christianity. His place in history, through the Spirit, was that of the elucidator of the salient facts of Christianity, and especially of that one great subject which Christ left in a measure unexplained — his own death (Stalker's *St. Paul*, p. 13). That great subject, its cause, its meaning, its result, became the very fundamentum of his Gospel. It was the commencement, center, and consummation of his theology. It was the elemental truth of his creed; he began with it. It pervaded his life. He glorified in it to the last. The sinner is dead, enslaved, guilty, and hopeless without the atoning death of Jesus Christ. But Christ died for him, in his stead, became a curse for him, became sin for him, gave himself for him, was an offering and a sacrifice to God for him, redeemed him, justified him, saved him from wrath, purchased him by his blood, reconciled him by his death, etc. To talk of Paul using the language he did as an accommodation to Jewish prejudices, or to humor the adherents of a current theology, is not only, as Dale says, an insult to the understanding of the founders of the Jewish faith, it is an insult to the understanding of any man with sense today. Christ's death was a death for sin; Christ died for our sins; that is, on behalf of, instead of, our sins. There was something in sin that made his death a divine necessity. His death was a propitiatory, substitutionary, sacrificial, vicarious death. Its object was to annul sin; to propitiate divine justice, to procure for us God's righteousness; to ransom us, and to reconcile us. Christ's death was conciliating, in that by it men are reconciled to God, and sin's curse and the sinner's slavery and liability to death, and incapability of returning to God, are overcome by the death of the Lamb who was slaughtered as a victim and immolated as a sacrifice (I Cor. 5:7).

To Paul, the life of the Christian emerged from the death of Christ. All love, all regeneration, all sanctification, all liberty, all joy, all power, circles around the atoning work of the Lord Jesus Christ who died for us, and did for us objectively something that man could never do, and who wrought that incredible, that impossible thing, salvation by the substitution of his life in the place of the guilty.

The Bible Summary

To epitomize the presentation of the Bible: The root of the idea of atonement is estrangement. Sin, as iniquity and transgression, had the added element of egoistic rebellion and positive defiance of God (I John 3:4; Rom. 5:15, 19). The horror of sin is that it wrenched the race from God. It dashed God from his throne and placed self thereupon. It reversed the relationship of man and God. Its blight and its passion have alienated mankind, enslaved it, condemned it, doomed it to death, exposed it to wrath. The sacrifice of the cross is the explanation of the enormity of sin, and the measure of the love of the redeeming Trinity. Surely it is ignorance that says God loves because Christ died. Christ died because God loves. Propitiation does not awaken love; it is love that provides expiation. To cancel the curse, to lift the ban, to inoculate the antitoxin of grace, to restore life, to purchase pardon, to ransom the enslaved, to defeat Satan's work; in one word, to reconcile and restore a lost race; for this, Jesus Christ, the Son of God, and Son of man, came into this world and offered up his divine-human Person, body and soul.

Christ's death upon the cross, both as a substitute and as the federal representative of humanity, voluntary, altruistic, vicarious, sinless, sacrificial, purposed not accidental, from the standpoint of humanity, unconscionably brutal, but from the standpoint of love indescribably glorious, not only satisfied all the demands of the divine righteousness, but offered the most powerful incentive to repentance, morality, and self-sacrifice. The Scripture in its completeness thus sets forth the substance of the two great theories, the moral and the vicarious, and we find in the rotundity or allness of the scriptural presentment no mere partial or antagonistic segments of truth, but the completeness of the spiritual, moral, altruistic and atoning aspects of the death of Christ.

II. THE CONSENSUS OF ALL THE CHURCHES

When we turn to this subject as set forth in the standards of the representatives of the leading Protestant churches, it is refreshing to find what substantial unity there is among them. In all the creeds and church confessions the death of Christ is set forth as the central fact of Christianity; for it ought to be remembered that the Reformed churches accepted equally with the Roman church the historic platform of the three great creeds, and that in all these creeds that subject stands pre-eminent. In the Apostles' Creed, for instance, there is not the slightest mention of Christ's glorious example as a man, or of the works and words of his marvelous life. All is passed over, in order that the faith of the church in all ages may at once be focused upon his sufferings and his death. And as to the various doctrinal standards, a reference to the Articles of the Church of England, or the Westminster Confession of Faith, or the Methodist, or Baptist formularies of belief, at once shows that the atonement is treated as one of the fundamentals of the faith. It may be stated in language that a modern theologian finds difficult to accept and would gladly explain away; but is unquestionably asserted to be no mere at-one-ment in the Ritschlian sense, but a real vicarious offering; a redemptive death; a reconciling death; a sin-bearing death; a sacrificial death for the guilt and sins of men. His death was the death of the divine victim. It was a satisfaction for man's guilt. It propitiated God. It satisfied the justice of the Father. The modern mind sees only one side to reconciliation.

It looks at truth from only one standpoint. It fails to take into account the fact of the wrath of God, and that I John 2:1 and Romans 3:25 teach that Christ's death does something that can only be expressed as "propitiating." The modern theory ignores one side of the truth, and antagonizes the two complementary sides, and is, therefore, not to be trusted. The Church standards simply set forth, of course, in necessarily imperfect language, the truth as it is in the Scriptures of God. Perhaps no finer summary of their teaching could be found than the language of the Anglican communion service: "Jesus Christ, God's only Son, suffered death upon the cross for our redemption, and made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

III. THE PRACTICAL ASPECT

The Power of His Death

We finally consider the atonement in its actual power. As we glance through the vistas of history we see it exemplified in innumerable lives. Paul, Augustine, Francis of Assisi, Luther, Latimer, with a myriad of the sinful, struggling, weary, despondent, and sin-sick sons of men, laden with the sin-weight, haunted with the guilt-fear, struggling with the sin-force, tormented with the sin-pain, have found in him who died their peace. "The atonement," said the great scientist, Sir David Brewster, "Oh, it is everything to me! It meets my reason, it satisfies my conscience, it fills my heart." (See also that fine passage in Drummond, *The Ideal Life*, p. 187.)

Or, take our hymns. We want no better theology and no better religion than are set forth in these hymns, says a great theologian (Hodge, *Syst. Theol.*, ii: 591), which voice the triumph, and the confidence, and the gratitude, and the loyalty of the soul, such as:

*Rock of Ages, cleft for me,
Let me hide myself in Thee.*

*My faith looks up to Thee,
Thou Lamb of Calvary.*

*When I survey the wondrous cross,
On which the Prince of glory died.*

Or take the preacher's power. It must be built upon reality as real as life itself; on what the Son of God has done for him. One of the greatest of the nineteenth century preachers said, "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Saviour who bore my sins in his own body on the tree, and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sins of the world!" And the work of Christ did not end with his death upon the cross. As the risen and ascended One, he continues it. The Crucified is still drawing souls to himself. He is still applying

his healing blood to the wounded conscience. We do not preach a Christ who was alive and is dead; we preach the Christ who was dead and is alive. It is not the extension of the incarnation merely; it is the perpetuation of the crucifixion that is the vital nerve of Christianity.

But orthodoxy must not be dissevered from orthopraxy. MacLaren of Manchester tells us, in one of his charming volumes, that he once heard of a man who was of a very shady character, but was sound on the atonement. But what on earth is the good of being sound on the atonement if the atonement does not make you sound? Anyone who reads his New Testament or understands the essence of apostolic Christianity must understand that a mere theoretic acceptance of the atonement, unaccompanied by a penetration of the life and character of the principles of Jesus Christ, is of no value whatever. The atonement is not a mere formula for assent; it is a life principle for realization. But is it not a fact that, wherever the atonement is truly received, it generates love to God, and love to man; evokes a hatred and horror of sin; and offers not only the highest incentive to self-sacrifice, but the most powerful dynamic for the life of righteousness?

To the soul that beholds the Lamb of God, and finds peace through the blood of the cross, there comes a sense of joyous relief, a consciousness of deep satisfaction, that is newness of life.

Yes, a Christianity that is merely a system of morals, and the best only of natural religions, is not worth preserving. A Christianity without a Christ divine, an atonement vicarious, and a Bible inspired, will never carry power. A devitalized gospel, a diluted gospel, an attenuated gospel, will conceive no splendid program, inspire no splendid effort. It never did produce a martyr; it never will. It never inspired a reformer, and it never will. The two religious poverties of the day, a lost sense of sin, and a lost sense of God, are simply the result of this attenuated Socinianism that is becoming prevalent. No minister of Christ has any right to smooth off the corners of the cross. At the same time, a Christianity, that is merely orthodoxy, or an orthodoxy clasped in the dead hand of a moribund Christianity, is one of the greatest of curses. A church that is only the custodian of the great tradition of the past, and not the expression of a forceful spiritual life; a Christian who is simply conserving a traditional creed, and not

exemplifying the life of the living God, is a cumberer of the ground. A dead church can never be the exponent of the living God, and a dead churchman can never be the exponent of a living church, for the test of every religious, political or educational system, after all, as Amiel says, is the man it forms (Amiel, p.27).

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The Grace of God

By C. I. Scofield, D.D.

Editor, Scofield Reference Bible

Edited by Charles L. Feinberg, Th.D., Ph.D.

Grace is an English word used in the New Testament to translate the Greek word, *charis*, which means "favor," without recompense. If there is any compensatory act or payment, however slight or inadequate, it is no more grace. When used to denote a certain attitude or act of God toward man, it is of the very essence of the matter that human merit or desert is utterly excluded. In grace God acts out from himself toward those who have deserved, not his favor, but his wrath. In the plan of the Epistle to the Romans grace does not enter, could not enter, till a whole race without one single exception stands guilty and speechless before God.

Condemned by creation, the silent testimony of the universe (Rom. 1:18, 20); by wilful ignorance, the loss of a knowledge of God once universal (Rom. 1:21); by senseless idolatry (Rom. 1:22, 23); by a manner of life worse than bestial (Rom. 1:24, 27); by godless pride and cruelty (Rom. 1:28, 32); by philosophical moralizings which had no fruit in life (Rom. 2:1, 4); by consciences which can only "accuse" or seek to "excuse" but never justify (Rom. 2:5, 16); and finally, by the very law in which those who have the law boast (Rom. 2:17; 3:20), "every mouth" is "stopped, and all the world becomes guilty before God."

In an absolute sense, the end of all flesh is come. Everything has been tried. Innocence, as of two unfallen creatures in an Eden of beauty; conscience, that is, the knowledge of good and evil with responsibility to do good and avoid evil; promises, with the help of God available through prayer; law, tried on a grand scale, and through centuries of forbearance, supplemented by the

mighty ethical ministry of the prophets, without ever once presenting a human being righteous before God (Rom. 3:19, Gal. 3:10; Heb. 7:19; Rom. 3:10, 18; 8:3, 4); this is the biblical picture. And it is against this dark background that grace shines out.

Definition

The New Testament definitions of grace are both inclusive and exclusive. They tell us what grace is, but they are careful also to tell us what grace is not. The two great central definitions are found in Ephesians 2 and Titus 3. The inclusive or affirmative side is in Ephesians 2:7; the negative aspect, what grace is not, is found in Ephesians 2:8, 9. The Jew, who is under the law when grace comes, is under its curse (Gal. 3:10); and the Gentiles are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). And to this race God comes to show "the exceeding riches of his grace in his kindness toward us," "through Christ Jesus."

The other great definition of grace is found in Titus 3:4, 5 with the positive and negative aspects also. Grace, then, characterizes the present age, as law characterized the age from Sinai to Calvary (John 1:17). And this contrast between law as a method and grace as a method runs through the whole biblical revelation concerning grace.

It is not, of course, meant that there was no law before Moses, any more than that there were no grace and truth before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil (Gen. 2:17) was law, and surely grace was most sweetly manifested in the seeking by the Lord God of his sinning creatures, and in his clothing them with coats of skins (Gen. 3:21), a beautiful picture of Christ made our righteousness (I Cor. 1:30). Law, in the sense of some revelation of God's will, and grace, in the sense of some revelation of God's goodness, have always existed, and to this Scripture abundantly testifies. But the law as an inflexible rule of life was given by Moses, and from Sinai to Calvary dominates and characterizes the time; just as grace dominates, or gives its peculiar character to, the dispensation which begins at Calvary, and has its predicted termination in the rapture of the church.

Law and Grace Diverse

It is, however, of the most vital moment to observe that Scripture never in any dispensation mingles these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting and requiring (Ex. 20:1, 17); grace is God beseeching and bestowing (II Cor. 5:18, 21). Law is a ministry of condemnation (Rom. 3:19); grace, of forgiveness (Eph. 1:7). Law curses (Gal. 3:10); grace redeems from that curse (Gal. 3:1). Law kills (Rom. 7:9, 11); grace makes alive (John 10:10). Law shuts every mouth before God; grace opens every mouth to praise him. Law puts a great and guilty distance between man and God (Ex. 20:18, 19); grace makes guilty man nigh to God (Eph. 2:13). Law says, "An eye for an eye, and a tooth for a tooth" (Ex. 21:24); grace says, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). Law says, "Hate thine enemy"; grace, "Love your enemies, bless them that despitefully use you." Law says, do and live (Luke 10:26, 28); grace, believe and live (John 5:24). Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man (Phil. 3:4, 9); grace freely justifies the worst (Luke 23:24; Rom. 5:5; I Tim. 1:15; I Cor. 6:9, 11). Law is a system of probation; grace, of favor. Law stones an adulteress (Deut. 22:21); grace says, "Neither do I condemn thee" (John 8:1, 11). Under the law the sheep dies for the shepherd; under grace the shepherd dies for the sheep (John 10:11).

The relation to each other of these diverse principles, law and grace, troubled the apostolic church. The first controversy concerned the ceremonial law. It was the contention of the legalists that converts from among the Gentiles could not be saved unless circumcised "after the manner of Moses" (Acts 15:1). This demand was enlarged when the apostles and elders had come together at Jerusalem to settle that controversy (Acts 15:5, 6). The demand then made, put in issue not circumcision merely or the ceremonial law, but the whole Mosaic system. The decision of the council negatived both demands, and the new law of love was invoked that Gentile converts should abstain from things especially offensive to Jewish believers (Acts 15:28, 29).

But the confusion of these two diverse principles did not end with the decision of the council. The controversy continued, and six years later the Holy Spirit through Paul launched against the legalists from Jerusalem the crushing thunderbolt of the Epistle to the Galatians. In this great letter every phase of the question of the respective spheres of law and grace comes up for discussion and final, authoritative decision.

The apostle had called the Galatians into the grace of Christ (Gal. 1:6). Now grace means unmerited, unrecompensed favor. It is essential to get this clear. Add never so slight an admixture of law-works or law effort, and "grace is no more grace" (Rom. 11:6). So absolutely is this true, that grace cannot even begin with us until the law has reduced us to speechless guilt (Rom. 3:19). So long as there is the slightest question of utter guilt, utter helplessness, there is no place for grace. If a man is not quite so good as he ought to be, but yet quite too good for hell, he is not an object for the grace of God, but for the illuminating and convicting and death-dealing work of His law.

The law is just (Rom. 7:12), and therefore heartily approves goodness, and unsparingly condemns badness; but, except Jesus of Nazareth, the law never saw a man righteous through obedience. Grace, on the contrary, is not looking for good men whom it may approve, for it is not grace, but mere justice to approve goodness. But it is looking for condemned, guilty, speechless and helpless men whom it may save through faith, then sanctify and glorify.

Into grace, then, Paul has called the Galatians. What was his controversy with them? (1:6). Just this: they were removed from the grace of Christ to another gospel which is not another (Gal. 1:7). There could not be another gospel. Change, modify the grace of Christ by the smallest degree, and you no longer have a gospel. A gospel is glad tidings; and the law is not glad tidings (Rom. 3:19). The law, then, has but one language; it pronounces all the world — good, bad, and "goody-good" — guilty.

But what is a simple child of God, who knows no theology, to do? Just this: to remember that any so-called gospel which is not pure, unadulterated grace is another gospel. If it proposes under whatever specious guise to win favor of God by works or good-

ness or character or anything else man can do, it is spurious. That is the unfailing test.

But it is more than spurious, it is accursed, or rather the preachers of it are (Gal. 1:8, 9). It is not man who says that, but the Spirit of God who says it by his apostle. This is unspeakably solemn. Not even the denial of the Gospel is so awfully serious as to pervert the Gospel. May God give his people in this day power to discriminate, to distinguish things that differ. Alas, it is discernment which seems so painfully wanting.

If a preacher is cultured, gentle, earnest, intellectual, and broadly tolerant, the sheep of God run after him. He, of course, speaks beautifully about Christ, and uses the old terms—redemption, the cross, sacrifice, and atonement—but what is his gospel? That is the crucial question. Is salvation perfect, entire, eternal—justification, sanctification, glory—the work of Christ alone, and the free gift of God to faith alone? Or does he claim that character is salvation, even though he may add that Christ helps to form that character?

The Two Errors

In the Epistle to the Galatians Paul answers the two great errors into which in different degrees, theological systems have fallen. The course of this demonstration is like the resistless march of an armed host. The reasonings of ancient and modern legalists are scattered like the chaff of the summer threshing floor. Most of us have been reared and now live under the influence of Galatianism. Protestant theology is for the most part thoroughly Galatianized, in that neither law nor grace is given its distinct and separate place as in the counsels of God, but they are mingled together in one incoherent system. The law is no longer, as in the divine intent, a ministration of death (II Cor. 3:7), of cursing (Gal. 3:10), of conviction (Rom. 3:19), because we are taught that we must try to keep it, and that by divine help we may. Nor does grace, on the other hand, bring us blessed deliverance from the dominion of sin, for we are kept under the law as a rule of life despite the plain declaration of Romans 6:14.

The First Error

The Spirit first meets the contention that justification is partly by law-works and partly by faith through grace (Gal. 2:5-3:24).

The steps are: 1. Even the Jews, who are not like the Gentiles, hopeless and without God in the world (Eph. 2:12), but already in covenant relations with God, even they, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:15, 16), have believed; "for by the works of the law shall no flesh be justified." 2. The law has executed its sentence upon the believer (Gal. 2:19); death has freed him. Identified with Christ's death by faith, in the reckoning of God he died with Christ (Rom. 6:3-10; 7:4). 3. But righteousness is by faith, not by law (Gal. 2:21). 4. The Holy Spirit is given to faith, not law-works (Gal. 3:1-9). 5. Those under the law are under the curse (Gal. 3:10). The law, then, cannot help, but can only do its great and necessary work of condemnation (Rom. 3:19, 20; II Cor. 3:7, 9; Gal. 3:19; James 2:10).

In Romans 5:1-5 the apostle sums up the results of justification by faith with every semblance of human merit carefully excluded. Grace through faith in Jesus Christ has brought the believer into peace with God, a standing in grace, and assured hope of glory. Tribulation can but serve to develop in him new graces. The very love that saved him through grace now fills his heart; the Holy Spirit is given him, and he joys in God. And all by grace, through faith!

The Second Error

The Spirit next refutes the second great error concerning the relations of law and grace — the notion that the believer, though assuredly justified by faith through grace wholly without law-works, is after justification put under law as a rule of life. This is the current form of the Galatian error. From Luther down, Protestantism has consistently held to justification by faith through grace. Most inconsistently Protestant theology has held to the second form of Galatianism.

An entire section of the Epistle to the Romans and two chapters of Galatians are devoted to the refutation of this error, and to the setting forth of the true rule of the believer's life. Romans 6, 7, 8 and Galatians 4 and 5 set forth the new Gospel of the believer's standing in grace. Romans 6:14 states the new principle. The apostle is not here speaking of the justification of a sinner, but of the deliverance of a saint from the dominion

of indwelling sin. In Galatians, after showing that the law had been to the Jew like a pedagogue in a Greek or Roman household, a ruler of children in their nonage (Gal. 3:23, 24), the apostle says explicitly (3:25), "But after that faith has come, we are no longer under a schoolmaster" (pedagogue). No evasion is possible here. The pedagogue is the law (3:24); faith justifies, but the faith which justifies also ends the rule of the pedagogue. Modern theology claims that after justification we are under the pedagogue. Here is a clear issue, an absolute contradiction between the Word of God and theology. Which do you believe?

Equally futile is the timorous claim that this whole profound discussion in Romans and Galatians relates to the ceremonial law. No Gentile could observe the ceremonial law. Even the Jews since the destruction of the temple in 70 A.D., have not been able to keep the ceremonial law except in a few particulars of diet. It is not the ceremonial law which speaks of coveting (Rom. 7:7-9).

The believer is separated by death and resurrection from the Mosaic law (Rom. 6:3-15; 7:1-6; Gal. 4:19-31). The fact remains immutable that to God he is, as to the law, an executed criminal. Justice has been completely vindicated, and it is no longer possible even to bring an accusation against him (Rom. 8:33, 34).

It is not possible to know gospel liberty or gospel holiness until this great fundamental truth is clearly, bravely grasped. One may be a Christian and a worthy, useful man, and still be under bondage to the law. But one can never have deliverance from the dominion of sin, nor know the true blessedness and rest of the Gospel, and remain under the law. Therefore, note once more that it is death which has broken the connection between the believer and the law (Rom. 7:1-6). Nothing can be clearer.

But it must be added there is a mere carnal way of looking at our deliverance from the law, which is most unscriptural and most dishonoring to God. It consists in rejoicing in a supposed deliverance from the principle of divine authority over the life, a deliverance into mere self-will and lawlessness.

The true ground of rejoicing is quite another matter. The truth is that a Christian may get on after a sort under law as a rule of life. Not apprehending that the law is anything more than an ideal, he feels a kind of pious complacency in "consenting unto the law that it is good," and more or less languidly hoping that in the future he may succeed better in keeping it than in the past. So treated, the law is wholly robbed of its terror. Like a sword carefully fastened in its scabbard, the law no longer cuts into the conscience. It is forgotten that the law offers absolutely only two alternatives, exact obedience always in all things, or a curse. There is no third voice (Gal. 3:10; James 2:10). The law has but one voice (Rom. 3:19). The law, in other words, never says: "Try to do better next time." Of this the antinomian legalist seems entirely unaware.

The True Christian Life

And now turning from the negative to the positive side of a holy, victorious walk under grace, we find the principle and power of the walk defined in Galatians 5:16-24. The principle of the walk is briefly stated: "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 5:16).

The Spirit is revealed in Galatians in a threefold way. First, he is received by the hearing of faith (3:2). When the Galatians believed they received the Spirit. To what end? For his blessed enabling in the inner life. In Romans the Spirit is not even mentioned until we have a justified sinner trying to keep the law, utterly defeated in that attempt by the flesh, and crying out, not for help, but for deliverance (Rom. 7:15-24). Then the Spirit is brought in with what marvelous results! (Romans 8:2). Not the apostle's effort under the law, nor even the Spirit's help in that effort, but the might of the indwelling Spirit alone, breaks the power of indwelling sin (Gal. 5:16-18).

What is it to walk in the Spirit? The answer is in Galatians 5:18. But how else can one be led of him save by yieldedness to his sway? There is a wonderful sensitiveness in the Spirit's love. He will not act in and over our lives by way of almightiness, forcing us into conformity. That is why "yield" is the great word of Romans 6, where it is expressly said that we are not under the law, but under grace.

The results of walking in the Spirit are twofold, negative and positive. Walking in the Spirit we shall not fulfill the lusts of the flesh (Gal. 5:16). The "flesh" here is the exact equivalent of "sin" in Romans 6:14. And the reason is immediately given (5:17). The Spirit and the flesh are contrary, and the Spirit is greater and mightier than the flesh. Deliverance comes, not by self-effort under the law (Rom. 7), but by the omnipotent Spirit, who himself is contrary to the flesh (Gal. 6:7), and who brings the yielded believer into the experience of Romans 8.

37

Salvation by Grace

By Rev. Thomas Spurgeon

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Edited by Arnold D. Ehlert, Th.D.

What Is "Grace"?

Once upon a time, I met, on board an Australian liner, an aged man of genial temperament, and of sound and extensive learning. He managed to dwell in well-nigh perpetual sunshine, for he followed the sun 'round the globe year after year, and he was himself so sunny that the passengers made friends with him, and sought information from him. It fell out that a discussion having arisen as to what "grace" was, someone said, "Let us ask 'the walking encyclopaedia,' he will be sure to know." So to him they went with their inquiry as to the meaning of the theological term, "grace." They returned woefully disappointed, for all he could say was, "I confess that I don't understand it." At the same time he volunteered the following extraordinary statement: "I don't think that they understand it either who so often speak of it." Like the medical man, of whom the Rev. T. Phillips told in his Baptist World Congress sermon, who said of grace, "It is utterly meaningless to me," this well-read traveler comprehended it not. Some among us were hardly astonished at this, but it did occur to us that he might have allowed that it was just possible that on this particular theme, at all events, some less learned folk might be more enlightened than himself. Now, it chanced that on that same vessel there was a Christian seaman, who, if he could not have given a concise and adequate definition of "grace," nevertheless knew perfectly well its significance, and would have said, "Ay, ay, sir; that's it," with bounding heart and beaming face, if one had suggested that "Grace is God's free, unmerited favor, graciously bestowed upon the unworthy and sin-

ful." And if Mr. Phillips himself had been on board, and had preached his sermon there, and had declared, "Grace is something in God which is at the heart of all his redeeming activities, the downward stoop and reach of God, God bending from the heights of his majesty, to touch and grasp our insignificance and poverty," the weather-beaten face would have beamed again, and the converted sailor-man would have said within himself, "Oh, to grace how great a debtor, daily I'm constrained to be."

Verily, the world through its wisdom knows not God. The true meaning of "grace" is hidden from the wise and prudent, and is revealed to babes. "Cottage dames" are often wiser as to the deep things of God than savants and scientists. Our learned traveler dwelt in perpetual sunshine, but he was not able from experience to say, "God hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

Dr. Dale, long years ago, lamented that the word "grace" was becoming disused. It has, alas! been used a great deal less since then. His own definition of "grace" is worth remembering: "Grace is love which passes beyond all claims to love. It is love which after fulfilling the obligations imposed by law, has an unexhausted wealth of kindness." And here is Dr. Maclaren's: "Grace — what is that? The word means, first, love in exercise to those who are below the lover, or who deserve something else; stooping love that condescends, and patient love that forgives. Then it means the gifts which such love bestows; and then it means the effect of these gifts in the beauties of character and conduct developed in the receivers."

Dr. Jowett puts the matter strikingly: "Grace is energy. Grace is love-energy. Grace is a redeeming love-energy ministering to the unlovely, and endowing the unlovely with its own loveliness." Shall we hear Dr. Alexander Whyte here-upon? "Grace means favor, mercy, pardon. Grace and love are essentially the same, only grace is love manifesting itself and operating under certain conditions, and adapting itself to certain circumstances. As, for instance, love has no limit or law such as grace has. Love may exist between equals, or it may rise to those above us, or flow down to those in any way beneath us. But grace, from its nature, has only one direction it can take. *Grace always flows down.* Grace

is love indeed, but it is love to creatures humbling itself. A king's love to his equals, or to his own royal house, is love; but his love to his subjects is called grace. And thus it is that God's love to sinners is always called *Grace* in the Scriptures. It is love indeed, but it is love to creatures, and to creatures who do not deserve his love. And therefore all he does for us in Christ, and all that is disclosed to us of his goodwill in the Gospel, is called Grace."

Is "Grace" Definable?

Delightful as these definitions are, we are conscious that the half has not been told. Oh! the exceeding riches of his grace. Whereunto shall we liken the mercy of God, or with what comparison shall we compare it? It defies definition, and beggars description. This is hardly to be wondered at, for it is so divine. There are some things of earth to which no human pen or brush has done justice — storms, rainbows, cataracts, sunsets, icebergs, snowflakes, dewdrops, the wings that wanton among summer flowers. Because God made them, man fails to describe them. Who, then, shall tell forth fully that which God has and is? The definition we have quoted from Dr. Jowett is worthy of his great reputation, yet he himself confesses that "grace" is indefinable. Thus choicely he puts it: "Some minister of the Cross, toiling in great loneliness, among a scattered and primitive people, and on the very fringe of dark primeval forests, sent me a little sample of his vast and wealthy environment. It was a bright and gaily colored wing of a native bird. The color and life of trackless leagues sampled within the confines of an envelope! And when we have made a compact little phrase to enshrine the secret of Grace, I feel that however fair and radiant it may be, we have only got a wing of a native bird, and bewildering stretches of wealth are untouched and unrevealed. No, we cannot define it."

Desire for Salvation

It cannot be pretended that all men desire to be saved. Would to God that it were so! A lack of the sense of sin is still the most perilous omen of today, as Mr. Gladstone declared it was in his time. Were he now alive, he would, we believe, repeat those portentous words with added emphasis, for this lack — this fatal lack — is approved and fostered by certain of those whose solemn en-

deavor it should be to prevent and condemn it. A fatal lack it assuredly is, for if a sense of sin be absent, what hope is there of a longing for salvation, of a cry for mercy, or of appreciation of a Saviour? So long as men imagine themselves to be potential Christs, there is little likelihood that they will be sufficiently discontent with self to look away to Jesus, or, indeed, to suppose that they are other than rich and increased in goods and in need of nothing. No, no; all men do not desiderate salvation, though we sometimes think that there has come to all men at some time or other, before the process of hardening was complete, some conscience of sin, some apprehension as to the future, some longings, faint and fitful it may be, to be right with God, and assured of heaven. There is, moreover, a much larger number than we suppose of really anxious souls. Deep desire is often hidden under a cloak of unconcern, and there is sometimes a breaking heart under a brazen breast. In addition to, and partly in consequence of, this lack of a sense of sin, there is much misconception as to the nature of salvation, and the way to secure it. It is even possible to entertain some true conception of sin, and of salvation, without comprehending, or, at all events, without submitting to God's method of salvation. One may realize that to be saved from sin is to overcome its power as well as to escape its penalty, and yet suppose that this is not impossible to fallen men by way of profound penitence, radical reformation, and precise piety.

Righteousness Is Essential

One thing is evident—righteousness is essential. But what must be the nature and quality of that righteousness, and how and whence is it to be obtained? Shall it be homemade, or shall it be of God and from above? Shall I go about to establish my own, or shall I subject myself to God's? Shall salvation be of works, or by faith? Is Christ to be a Substitute for the sinner, or will the sinner be a substitute for the Saviour? Shall the altar smell of sacrifice, God-appointed and God-provided, or will we prefer to deck it with flowers that wither and with fruits that shrivel, howsoever fair they seem at first? Is personal goodness, or is God's grace, as revealed in Jesus Christ, to bring us to the world where all is well? The one is a ladder that we ourselves set up, and painfully ascend; the other is an elevator which God provides,

into which, indeed, we pass by penitential faith, but with which the lifting power is God's alone. Salvation by works is the choice of the Pharisee, salvation by grace is the hope of the Publican.

One or Other

Nor can these two principles be combined. They are totally distinct; nay, more, they are at variance the one with the other. A blend of the two is impossible. "If it is by grace, it is no more of works; otherwise grace is no more grace." One cannot merit mercy. This field must not be sown with mingled seed. The ox of mercy and the ass of merit must not be yoked together; indeed, they cannot be; they are too unequal. No linsey-woolsey garment can we weave of works and grace. As Hart quaintly puts it:

*Everything we do we sin in,
Chosen Jews
Must not use
Woollen mixt with linen.*

So the choice must be made between these two ways to heaven. The great question still is, "How can man be just with God?" and it appears that he must either himself be essentially and perfectly holy, or he must, by some means, acquire a justness which will bear the scrutiny of omniscience, and pass muster in the high court of heaven.

What Says the Book?

What has the Word of God to say about this all-important matter? It declares most plainly that all have sinned, that sin is exceeding sinful, that retribution follows iniquity as the cartwheel follows the footprints of the ox that draws it, that none can make his hands clean or renew his own heart. It tells us also that God, in his infinite mercy, has devised a way of salvation, and that none but Jesus can do helpless sinners good. Behold the bleeding victims and the smoking altars of the old dispensation! They speak of sin that needed to be put away, and they foreshadowed a sacrifice of nobler name and richer blood than they, the only Sacrifice which can make the comers thereunto perfect. Harken to David as he cries: "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified."

The prophets tell the selfsame tale. "By the knowledge of him shall my righteous Servant justify many, for he shall bear their

iniquities (Isa. 53:11). Then there is the wonderful word which broke the fetters that were on Luther's soul as he climbed the holy staircase on his knees: "The just shall live by faith."

The apostles bear similar witness. Peter tells of Jesus of Nazareth, and declares, "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12, ASV).

Paul is insistent on justification by faith alone. "By the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). "By grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8 and 9). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5, 6, 7). (See also Gal. 3:11; Phil. 3:8 and 9; Acts 13:39; and II Tim. 1:9).

No Thoroughfare

What need have we of further witness? It is evident that the way of works is closed. Athwart the narrow track have fallen the Tree of Life and the broken tables of the Law, and God has affixed a notice there, large and legible, so that he who reads may run into a better path—NO THOROUGHFARE! It is given "By Order," and the King's red seal is on it; therefore doth it stand fast for ever. Levitical instructions, Davidic confessions, prophetic and apostolic declarations are all the voice of the Lord—the voice that breaketh the cedars of Lebanon and strippeth the forests bare—declaring that salvation is by grace alone.

The Verdict of History

The history of man is the history of sin. It is one long, lurid record of fall and failure. Adam had the best opportunity of all. The law was fragmentary and rudimental then. There was but one command—a solitary test. But it was one too many for our first parents. Later, the flood-swept world was soon defiled again. Later still, there came a law to Israel, holy and just and good. Did they obey? Let the carcasses that strew the wilderness bear

witness. Is there a perfect life in all time's annals? The Pharisees were pre-eminent as professional religionists, yet Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." They, as it were, traveled in an express train, and, of course, first-class, but it was the wrong train! Saul of Tarsus was a Pharisee of the Pharisees, and he was no hypocrite, mind you, but he, too, was on the wrong track, till he changed trains at Damascus junction. There, he relinquished all confidence in the flesh, and thenceforth exclaimed: "What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith."

Grace, Not Graces

Personal experience bears similar testimony. Our own graces can never satisfy as does God's grace. He who is not far from the kingdom, nevertheless inquires, "What lack I yet?" One might as well think to lift himself by hauling at his boots, as expect to win heaven by the deeds of the law. The fact is, that fallen human nature is incapable of perfectly keeping the perfect law of God. It is well when this is understood and humbly acknowledged; it may be the dawn of better things, even as it was with one of whom I have heard, who was brought to Christ by the Spirit's application of the words, "The heart is deceitful above all things, and desperately wicked." Who can bring a clean thing out of an unclean? Gulliver tells of a man who had been eight years upon a process of extracting sunbeams out of cucumbers. The sunbeams were to be put in phials hermetically sealed, and let out to warm the air in inclement weather. This was folly indeed, but it is even more ridiculous to think of extracting righteousness from a depraved heart. "They that are in the flesh cannot please God." That was good advice given to a seeker: "You'll never know peace till you give up looking at self, and let all your graces go for nothing." The black devil of unrighteousness has slain its thousands, but the white devil of self-righteousness hath

slain its tens of thousands. Salvation is by grace, not by graces. Sound aloud this truth, for it is glad tidings, for all save Pharisees. They, indeed, prefer another gospel, which is not another, and a modern one which is as old as Cain's offering. Their watchword is, "Believe in yourself," but for those who have seen themselves as God sees them, for such as can by no means lift up themselves, who are shut up under sin, and condemned already, oh! for these, this is summer news, in truth. If salvation is by grace, the graceless may be saved, prodigals may venture home, the vilest may be cleansed. Ah! yes, and there is a sense in which the guiltier, the better. Then is there less fear of the intrusion of other trust, and the glory gotten to God's grace is greater. I do perceive that if salvation be by works, then can none be saved. Equally sure am I that if salvation be by grace, none need be lost, for it is omnipotent, and greatly rejoiceth to be tested to the full. I read this sentence in a riveter's shop-window the other day: "No article can be broken beyond repair — the more it is smashed the better we like it," and I said within myself: "Thus it is with the grace of God, and long as I live I will tell poor sinners so."

As for the proud Pharisee, "God grant him grace to groan."

What Saith the Cross?

Grace and atonement go hand in hand. Dr. Adolph Saphir has well said: "The world does not know what grace is. Grace is not pity; grace is not indulgence nor leniency; grace is not long-suffering. Grace is as infinite an attribute of God as is his power, and as is his wisdom. Grace manifests itself in righteousness, grace has a righteousness which is based upon atonement or substitution, and through the whole Scripture there run the golden thread of grace and the scarlet thread of atonement, which together reveal to us, for man, a righteousness that comes down from heaven." The fact that Christ has died, a sacrifice for sin, surely settles the question as to whether salvation is or is not by grace. "If righteousness is through the law, then Christ died for nought." Yon great Sacrifice were worse than waste, if man can save himself. They who think to be saved through works of the flesh make void the grace of God. The unspeakable gift had never been donated; the substitutionary sacrifice had never been offered, had any other way been possible. Calvary says, more plainly than anything else, "Salvation is of the Lord." Away, ye merit-mongers

from the cross, where "the sword of Justice is scabbarded in the jeweled sheath of grace." Penances, and pieties, and performances are less than vanity in view of the "unknown sufferings" of the spotless Lamb of God. It is impossible for self-righteousness to thrive on the slope of the hill called Calvary.

*Oh bring no price; God's grace is free
To Paul, to Magdalene, to me!
All of Grace*

Salvation, then, is necessarily all of grace. Man's fall is so complete, God's justice is so inexorable, heaven is so holy, that nothing short of omnipotent love can lift the sinner, magnify the law which he has mutilated, and make him pure enough to dwell in light. The thought of saving sinners is God's, born in the secret places of his great loving heart. "Grace first contrived the way to save rebellious man." The accomplishment of the wondrous plan reveals God's grace throughout. He sent his Son to be the Saviour of the world. He freely delivered him up for us all. He acknowledged him in his humiliation as his beloved Son, but forsook him on the tree, because he was made sin for us. Moreover, he brought again from the dead our Lord Jesus, that great shepherd of the sheep, and enthroned him at the right hand of the majesty on high. There followed the shedding forth of the Spirit to convict the world of sin, and of righteousness, and of judgment. Here is grace at every turn.

"Through Faith"

A work of grace, too, has been effected in each believing heart. We are not saved merely because Christ died. The good news would be to us as rain upon Sahara, did not grace incline to penitence and prayer and faith.

*Grace taught my soul to pray,
And made my eyes o'erflow.*

Salvation by grace is appropriated by faith. Grace is the fountain, but faith is the channel. Grace is the lifeline, but faith is the hand that clutches it. And, thoroughly and finally to exclude all boasting, it is declared that the salvation and the faith are both the gift of God. "And that not of yourselves, it is the gift of God." That salvation is God's gift is evident. "The gift of

God is eternal life through Christ." "The free gift," "the gift of grace," "the gift of righteousness" — these phrases determine the fact that salvation is itself a divine present to man. "Salvation," cried C. H. Spurgeon in the great congregation, "is everything for nothing!—Christ free!—Pardon free!—Heaven free!" Thanks be to God for a gratuitous salvation!

But is faith, also, the gift of God? Assuredly it is, if only because it is one of the most precious faculties of the human heart. What have we that we have not received? But faith in Christ is, in a very special sense, a divine gift. "Not that something is given us which is different from absolute trust as exercised in other cases, but that such trust is divinely guided and fixed upon the right object. Gracious manifestations of the soul's need, and of the Lord's glory, prevail upon the will to repose trust upon that object." To trust is natural, but to trust Christ, rather than self, or ceremonies, is supernatural — it is the gift of God. Moreover, faith, to be worthy of the name, must not be dry-eyed, and who can melt the heart and turn the flint into a fountain of waters but the God of all grace?

*The grace that made me feel my sin,
It taught me to believe;
Then, in believing, peace I found,
And now I live, I live.*

Nor is it to be supposed that grace has done with us as soon as we have believed. The mighty call of grace that results in our awakening is but the beginning of good things. Grace keeps us to the end. It will not let us go. It is the morning and the evening star of Christian experience. It puts us in the way, helps us by the way, and takes us all the way!

"Lest Any Man Should Boast"

It is difficult to imagine by what other process salvation could have been secured, consistently with God's honor. Suppose, for a moment, that salvation by works were a possible alternative. Boasting, so far from being excluded, would be invited. Man would boast in prospect. How proud he would be of his purposes and hopes. On such a task as this, he would embark with bands playing and colors flying. There would be credit and eclat from

the first. Alas! vain man; this can only end disastrously. Thou art building on the sand. This is not of God, and must therefore come to naught. The divine Spirit humbles men to conviction and deep repentance; he never prompts to self-righteousness and pride; as Hart's simple stanza has it:

*He never moves a man to say,
"Thank God, I am so good,"
But turns his eye another way —
To Jesus and His blood.*

He would boast in progress. How his meanest achievement would elate him? What crowing there would be over the slightest advance! There would be no need for indebtedness to God. The new birth, the cleansing blood, the converting Spirit — what call for these? The self-made man, they say, worships his creator, and the self-righteous man adores his saviour, that is to say, himself. While the Pharisee is bragging of what he does, the publican mourns over what he is. Because his heart smites him, he smites his heart; he cannot look up, for he has looked within, but because he cries for mercy he is justified. This is as God would have it, for he hath said: "My glory will I not give unto another."

He would boast when perfect. If real peace and lasting joy could come to him, he would boast anew. "I have made my heart clean, and washed my hands in innocency," he would cry. There would be no room for God, and for his sovereign claim to the whole praise of our salvation. Instead of the sweet chiming of the bells of St. Saviour's, "I forgave thee — I forgave thee — I forgave thee all that debt," we should be deafened with the hoarse brass of every man's own trumpet blaring about the good — some will even dare to say, the God — that is in all.

I know which music I prefer. Since first I hearkened to that pardoning word, like bells at evening pealing, my soul has scorned all other strains. Ring on, ring on, sweet bells!

Again, he would boast in Paradise. Think of it! Heaven as it is, is full of perfect praise to God. Its every song is in honor of Father, Son, or Spirit. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion

for ever and ever." That is the chorus of the skies, the sweet refrain of the everlasting song. "Worthy is the Lamb," they cry, and again they say, "Hallelujah!"

But were salvation by works instead of by grace, the songs would be in praise of man. Each would laud his fellow or himself, and eternity would be spent in recounting personal virtues and victories. Oh, what a tiresome eternity that would be.

Ah! it is better as it is, with the Lamb in the midst of the throne, and the harps all tuned to Jesus' praise. There will be no self-admiration there, and, consequently, no comparisons and no rivalry, unless, indeed, we vie one with the other as to who shall honor grace the most. The motto of each will be, "He that glorieth, let him glory in the Lord." As McCheyne puts it, we shall be "dressed in beauty not our own." That is the beauty of it!

So, salvation is of grace, and of grace alone. God will have no man boasting, and boast he assuredly would, were he saved, even in part, by the works of his own hands. It is admittedly a humbling doctrine. We wonder not that it is not popular. Truth seldom is. "Truth is unwelcome, however divine." But is it not well to be humbled? We are not disposed to favor any teaching which belittles God, or magnifies man. It has been well and truly said that "the man who has been snatched from helplessness and despair by unmerited grace, will never forget to carry himself as a forgiven man" (Rev. T. Phillips). He will not fail to look back to the rock whence he was hewn, and to the hole of the pit whence he was digged. Gipsy Smith kept the hedgerow at the foot of his Cambridge garden that he might enjoy uninterrupted view of the common on which his father's tent was pitched, and whence he used to sally forth as a young timber-merchant. (He sold clothes-pegs, you remember.) We love him for this. Lifted to honor and usefulness by grace, he gave God the praise. Grace divine makes gracious men. Good works and graces are by no means excluded from believers' lives. They are the product of gratuitous salvation, the evidence of saving faith, the acknowledgment of grateful hearts. The grace-saved sinner works out the salvation that has been wrought in him. He is his Saviour's willing bond-slave. He cannot be content with triumphing in Christ's grace; he must grace his triumph, too. It is with him as it is with

the inhabitants of the city of Bath, who record their appreciation of its healing waters on a tablet inscribed as follows :

*These healing waters have flowed on from time immemorial,
Their virtue unimpaired, their heat undiminished,
Their volume unabated; they explain the origin,
Account for the progress, and demand the gratitude
Of the City of Bath.*

The analogy is nearly perfect. God's grace may well be likened to flowing waters, to streams hot and health-giving, to streams that never cool nor fail. Moreover, "they account for our origin and progress," that is, we owe our spiritual being and well-being to them. And as for demanding gratitude — well, "Streams of mercy never ceasing call for songs of loudest praise."

Oh, let us preach up grace, even if it be not graciously received. "If the people don't like the doctrine of grace," said C. H. Spurgeon, "give them the more of it." Not what they want, but what they need we must supply. If the age is pleasure-loving, unbelieving, self-satisfied, the more call for faithful testimony as to the nature of sin, God's attitude towards it, and the terms on which he offers salvation. We must aim the more at heart and conscience. We must seek to arouse and even alarm the sinner, while we invite as wooingly as ever to the one Mediator. A full-orbed Gospel treats alike of abounding sin, and of much more abounding grace.

Surely, Dr. Watts sang truly when he pictured the ransomed recounting their experiences of grace:

*Then all the chosen seed
Shall meet around the throne,
Shall bless the conduct of his grace,
And make his glories known.*

To me it has been what the same poet calls "a drop of heaven," to review God's plan for my salvation, and to try to set it forth. Toward the stout ships that have carried me across the seas I have ever cherished a grateful feeling. How much more do I love the good ship of grace that has borne me thus far on my way to the Fair Havens. An unusual opportunity was once offered me of viewing the vessel on which I was a passenger, before the

voyage was quite complete. After nearly three months in a sailing ship, we were greeted by a harbor tug, whose master doubtless hoped for the task of towing us into port. There was, however, a favorable breeze which, though light, promised to hold steady. So the tug's services were declined. Anxious to earn an honest penny, her master ranged alongside the clipper, and transhipped such passengers as cared to get a view from another deck of the good ship that had brought them some fifteen thousand miles. You may be sure that I was one of these. A delightful experience it was to draw away from our floating home, to mark her graceful lines, her towering masts, her tapering yards, her swelling sails — the white wave curling at her fore-foot, and the green wake winding astern. From our viewpoint items that had grown familiar were invested with fresh interest. There was the wheel to which we had seen six seamen lashed in time of storm, and there the binnacle, whose sheltered compass had been so constantly studied since the start, and there the chart-house with its treasures of wisdom, and yonder the huge-fluked anchors, and over all the network of ropes — a tangle to the uninitiated. Even the smoke from the galley fire inspired respect, as we remembered the many meals that appetites, sharpened by the keen air of the Southern Seas, had demolished. And yonder is the port of one's own cabin! What marvelous things had been viewed through that narrow peephole, and what sweet sleep had been enjoyed beneath it, "rocked in the cradle of the deep." Oh! it was a brave sight, that full-rigged ship, so long our ocean home, which, despite contrary winds and cross-currents, and terrifying gales and tantalizing calms, had half compassed the globe, and had brought her numerous passengers and valuable freight across the trackless leagues in safety. Do you wonder that we cheered the staunch vessel, and her skillful commander, and the ship's company again and again? I can hear the echoes of those hurrahs today. Do you wonder that we gave thanks for a prosperous voyage by the will of God, and presently stepped back from the tugboat to the ship without question that what remained of the journey would be soon and successfully accomplished?

Let me apply this incident. The good ship is *free grace*, and I have taken my readers aboard my tugboat to give them opportunity to view the means by which they have already come so near —

(how near we know not) — to the haven under the hill. We have sailed around about her, and told the towering masts thereof, and marked well her bulwarks. We have seen the breath of God filling her sails brightened by the smile of his love. We have noted the scarlet thread in all her rigging, and the crimson flag flying at the fore. We have seen at the stern the wheel of God's sovereignty by which the great ship is turned whithersoever the Governor listeth, and on the prow the sinner's sheet-anchor: "Him that cometh unto me, I will in no wise cast out." The chart-house is the Word, and the compass is the Spirit, and there are well-plenished store-rooms, and spacious salons, and never-to-be-forgotten chambers wherein he has given his beloved precious things in sleep, and outlooks whence they have seen his wonders in the deep. Through stress of storm and through dreary doldrums; through leagues of entangling weed, and past many a chilling and perilous iceberg, with varying speed and zigzag course, and changing clime, *free grace* has brought us hitherto. We have, perchance, a few more leagues to cover. We may even stand off and on a while, near the harbor mouth, but, please God, we shall have abundant entrance at the last. We have circled the ship, and I call on every passenger to bless her in the name of the Lord, and to shout the praise of him who owns and navigates her. All honor and blessing be unto the God of grace and unto the grace of God! Ten thousand, thousand thanks to Jesus! And to the blessed Spirit equal praise!

38

The Nature of Regeneration

By Thomas Boston (1676-1732)

Abridged and emended by James H. Christian, Th.D.

By false conceptions of the nature of regeneration, many are deluded, mistaking some partial changes made upon them for this great and thorough change. To remove such mistakes, let these few things be considered:

1. Many call the church their mother, whom God will not own to be his children. All that are baptized are not born again. Simon was baptized, yet still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:13-23). Where Christianity is the religion of the nation, many are called by the name of Christ, who have no more of him than the name: and no wonder, for the devil had his goats among Christ's sheep in those places where but few professed the Christian religion. "They went out from us, but they were not of us" (I John 2:19).

2. Good education is not regeneration. Education may chain up men's lusts, but cannot change their hearts. A wolf is still a ravenous beast, though it be in chains. Joash was very devout during the life of his good tutor Jehoiada; but afterwards he quickly showed what spirit he was of, by his sudden apostasy (II Chron. 24:2-18). Good example is of mighty influence to change the outward man; but that change often goes when a man changes his company.

3. A turning from open profanity to civility and sobriety falls short of this saving change. Some are, for a while, very loose, especially in their younger years; but at length they reform, and leave their profane courses. This change may be found in men utterly void of the grace of God.

4. One may engage in all the outward duties of religion, and yet not be born again. Men may escape the pollutions of the

world and yet be unsaved (II Pet. 2:20-22). All the external acts of religion are within the compass of natural abilities. Yea, hypocrites may have the counterfeit of all the graces of the Spirit: for we read of "true holiness" (Eph. 4:23); and "faith unfeigned" (I Tim. 1:15); which shows us that there is a counterfeit holiness, and a feigned faith.

5. Men may advance to a great deal of strictness in their own way of religion, and yet be strangers to the new birth. "After the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). Nature has its own unsanctified strictness in religion. The Pharisees had so much of it that they looked on Christ as little better than a mere libertine.

6. A person may have sharp soul-exercises and pangs, and yet die in the birth. Many "have been in pain," that have but, as it were, "brought forth wind." There may be sore pangs and throes of conscience, which turn to nothing at last. Pharaoh and Simon Magus had such convictions as made them desire the prayers of others for them. Judas repented himself; and under terrors of conscience, gave back his ill-gotten pieces of silver. Trees may blossom fairly in the spring, on which no fruit is to be found in the harvest: and some have sharp soul exercises, which are nothing but foretastes of hell.

The new birth, however in appearance hopefully begun, may be marred two ways: *First*, some, like Zerah (Gen. 38:28, 29), are brought to the birth, but go back again. They have sharp convictions for a while; but these go off, and they become as careless about their salvation, and as profane as ever and usually worse than ever; "their last state is worse than their first" (Matt. 12:45). They get awakening grace, but not converting grace, and that goes out by degrees as the light of the declining day till it issue in midnight darkness.

Secondly, some, like Ishmael, come forth too soon; they are born before the time of the promise (Gen. 16:2; compare Gal. 4:22, etc.). They take up with a mere law-work, and stay not till the time of the promise of the Gospel. They snatch at consolation, not waiting till it be given them; and foolishly draw their comfort from the law that wounded them. They apply the healing plaster to themselves, before their wound is sufficiently

searched. The law severely beats them, and throws in curses and vengeance upon their souls. Then they fall to reforming, praying, mourning, promising, and vowing, till this fear is abolished. Finally, they fall asleep again in the arms of the law, and are never shaken out of themselves and their own righteousness, nor brought forward to Jesus Christ.

Lastly, there may be a wonderful moving of the affections, in souls that are not at all touched with regenerating grace. Where there is no grace, there may, notwithstanding, be a flood of tears, as in Esau, "who found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). There may be great flashes of joy; as in the hearers of the Word, represented in the parable by the stony ground, who "anon with joy receive it" (Matt. 13:20). There may also be great desires after good things, and great delight in them too; as in those hypocrites described in Isa. 58:2: "Yet they seek me daily, and delight to know my ways: they take delight in approaching to God." See how high they may sometimes stand, who yet fall away (Heb. 6:4-6). They may be "enlightened, taste of the heavenly gift," be "partakers of the Holy Ghost, taste the good Word of God, and the powers of the world to come." Common operations of the divine Spirit, like a land flood, make a strange turning of things upside down; but when they are over, all runs again in the ordinary channel. All these things may be, where the sanctifying Spirit of Christ never rests upon the soul, but the stony heart still remains; and in that case these affections cannot but wither, because they have no root.

But regeneration is a real thorough change, whereby the man is made a new creature (II Cor. 5:17). The Lord God makes the creature a new creature, as the goldsmith melts down the vessel of dishonor, and makes it a vessel of honor. Man is, in respect of his spiritual state, altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated: in regeneration the Lord loosens every joint, and sets it right again. Now this change made in regeneration, is:

1. *A change of qualities or dispositions*: it is not a change of the substance, but of the qualities of the soul. Vicious qualities are removed, and the contrary dispositions are brought in, in their room. "The old man is put off" (Eph. 4:22); "the new

man put on" (4:24). Man lost none of the rational faculties of his soul by sin: he had an understanding still, but it was darkened; he had still a will, but it was contrary to the will of God. So in regeneration, there is not a new substance created, but new qualities are infused; light instead of darkness, righteousness instead of unrighteousness.

2. *It is a supernatural change:* he that is born again, is born of the Spirit (John 3:5). Great changes may be made by the power of nature, especially when assisted by external revelation. Nature may be so elevated by the common influences of the Spirit, that a person may thereby be turned into another man, as Saul was (I Sam. 10:6), who yet never becomes a new man. But in regeneration, nature itself is changed, and we become partakers of the divine nature; and this must needs be a supernatural change. How can we, that are dead in trespasses and sins, renew ourselves, more than a dead man can raise himself out of his grave? Who but the sanctifying Spirit of Christ can form Christ in a soul, changing it into the same image? Who but the Spirit of sanctification can give the new heart? Well may we say, when we see a man thus changed: "This is the finger of God."

3. *It is a change into the likeness of God.* "We, beholding as in a glass, the glory of the Lord, are changed into the same image" (II Cor. 3:18). Everything that generates, generates its like; the child bears the image of the parent; and they that are born of God bear God's image. Man aspiring to be as God, made himself like the devil. In his natural state he resembles the devil, as a child doth his father. "Ye are of your father the devil" (John 8:44). But when this happy change comes, that image of Satan is defaced, and the image of God restored. Christ himself, who is the brightness of his Father's glory, is the pattern after which the new creature is made. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son" (Rom. 8:29). Hence, he is said to be formed in the regenerate (Gal. 4:19).

4. *It is a universal change:* "all things become new" (II Cor. 5:17). Original sin infects the whole man; and regenerating grace, which is the salve, goes as far as the sore. This fruit of the Spirit is in all goodness; goodness of the mind, goodness of

the will, goodness of the affections, goodness of the whole man. He gets not only a new head, to know religion, or a new tongue to talk of it; but a new heart, to love and embrace it in the whole of his conversation.

39

Regeneration — Conversion — Reformation

By Rev. George W. Lasher, D.D., LL.D.

Author of *Theology for Plain People*
Cincinnati, Ohio

Abridged and emended by James H. Christian, Th.D.

In his *Twice-Born Men*, Harold Begbie gives us a series of instances wherein men of the lowest grade, or the most perverse nature, became suddenly changed in thought, purpose, will and life. Without intentionally ignoring the word "regeneration," or the fact of regeneration, he emphasizes the act of conversion in which he includes regeneration which, in our conception, is the origin of conversion and a true reformation as a permanent fact. A weakness in much of the teaching of modern times is that conversion and reformation are thrust to the front, while regeneration is either ignored, or minimized to nothingness.

I. REGENERATION

Jesus Christ did not say much about regeneration, using the equivalent word in the Greek (*palingenesis*) only once, and then (Matt. 19:28) having reference to created things, a new order in the physical universe, rather than to a new condition of the individual soul. But he taught the great truth in other words by which he made it evident that a regeneration is what the human soul needs and must have to fit it for the kingdom of God.

In the other Gospels, Jesus is represented as teaching things which involve a new birth, without which it is impossible to meet divine requirements; but in John's Gospel it is distinctly set forth in the very first chapter, and the idea is carried through to the end. When (in John 1:12, 13) it is said that those who received the Word of God received also "power," or right, to become God's children, it is expressly declared that this power, or right, is not inherent in human nature, is not found in the natural birth, but involves a new birth — "who are born not of

Modern! blood, nor of the will of man, but of God." It is this new or second birth which produces children of God. The declaration of John (3:3) puts to confusion the very common claim that God is the Father of universal humanity, and makes it absurd to talk of "the Fatherhood of God," "the heavenly Father," "the divine Fatherhood," and other such phrases with which we are surfeited in these modern days. Nothing is farther from truth, and nothing is more dangerous and seductive than the claim that the children of Adam are, by nature, God's children. It is the basis of much false reasoning with regard to the future state and the continuity of future punishment. It is said that though a father may chastise his son, "for his profit," yet the relation of fatherhood and sonship forbids the thought that the father can thrust his son into the burning and keep him there forever. No matter what the offense, it can be expiated by suffering; the father heart will certainly relent and the prodigal will turn again and will be received with joy and gladness by the yearning father.

Of course, the fallacy of the argument is in the assumption that all men are, by nature, the children of God, a thing expressly denied by the Lord Jesus (John 8:42) who declared to certain ones that they were of their father the devil. The conversation with Nicodemus gives us the condition upon which once-born men may see the kingdom of God, namely, by being twice-born, once of the flesh, and a second time of the Spirit. "Except a man be born again [*anōthen*, from above] he cannot see the kingdom of God." There must be a birth from heaven before there can be a heavenly inheritance. Nicodemus, though a teacher of Israel, did not understand it. He had read in vain the word through Jeremiah (31:31) relative to the "new covenant" which involves a new heart. He had failed to discern between the natural man and the spiritual man. He had no conception of a changed condition as the basis of genuine reformation. But Nicodemus was not alone in his misconception. After all these centuries, many students of the New Testament, accepting the Gospel of John as canonical and genuine, stumble over the same great truth and "pervert the right ways of the Lord." Taking the fifth verse of John 3, they accept the doctrine of regeneration, but couple it with an external act without which, in their view, the regeneration is not and cannot be completed. In their rituals they

distinctly declare that water baptism is essential to and is productive of the regeneration which Jesus declares must be from heaven. They stumble over, or pervert the words used, and make "born of water" to be baptism, of which nothing is said in the verse in the chapter, and which the whole tenor of Scripture denied.

The lexicographers, the grammarians and evangelical theologians are all pronounced against the interpretation put upon the words of Jesus when he said: "Except a man [any one] be born of water *kai* spirit, he cannot enter into the kingdom of God." The lexicographers tell us that the conjunction *kai* (Greek) may have an expegetical meaning and may be (as it frequently is) used to amplify what has gone before; that it may have the sense of "even," or "namely." And thus they justify the reading: "Except a man be born of water, even [or namely] spirit, he cannot enter into the kingdom of God." The grammarians tell us the same thing, and innumerable instances of such usage can be cited from both classic and New Testament Greek. The theologians are explicit in their denial that regeneration can be effected by baptism. They hold to a purely spiritual experience, either before baptism, or after it, and deny that the spiritual birth is effected by the water, no matter how applied. And yet some who take this position in discussions of the "new birth" fall away to the ritualistic idea when they come to treat of baptism, its significance and place in the Christian system.

Paul As an Interpreter of Jesus

The best interpreter of Jesus who ever undertook to represent him was the man who was made a "chosen vessel," to bear the Gospel of the kingdom to the pagan nations of his own time and to transmit his interpretations to us of the twentieth century. He could say: "The Gospel which was preached of me is not after man, neither was I taught it, but by revelation of Jesus Christ." And Paul speaks of this work wrought in the human soul as a "new creation" — something that was not there before. "If any man be in Christ, he is a new creature" (creation). "Neither circumcision availeth anything, nor uncircumcision, but a new creature" (creation). Never once, in all his discussions of the way of salvation, does Paul intimate that the new creation is effected by a ritual observance. He always and

everywhere regarded and treated it as a spiritual experience wrought by the Spirit of God.

The Testimony of Experience

The prayers of the Bible, especially those of the New Testament, do not indicate that the suppliant asks for a regeneration — a new heart. He may have been taught the need of it, and may be brought face to face with the great and decisive fact; but his thought is not so much of a new heart as it is of his sins and his condemnation. What he wants is deliverance from the fact and the consequences of sin. He finds himself a condemned sinner, under the frown of a God of justice, and he despairs. But he is told of Jesus and the forgiving grace of God, and he asks that the gracious provision be applied to his own soul. But when the supplicating and believing sinner awakes to a consciousness that his prayer has been heard, he finds that he is a new creature. The work has been wrought without his consciousness of it at the moment. All he knows is that a great change has taken place within him. He is a new creature. He dares to hope and to believe that he is a son of God; and he cries in the ecstasy of a new life: "Abba, Father." "The Spirit himself beareth witness with our spirit that we are the children of God," and subsequently we learn that we are heirs of a rich Father — "heirs of God and joint-heirs with Jesus Christ," with whom we are both to suffer and reign.

II. CONVERSION

Conversion (which really means only "change"), we have said, is included in the idea of regeneration; but the words do not mean the same thing. Regeneration implies conversion; but there may be conversion without regeneration. The danger is that the distinction may not be observed and that, because there is a visible conversion, it may be supposed that there must be a prevenient regeneration. Conversion may be a mere mental process; the understanding convinced, but the heart unchanged. It may be effected as education and refinement are effected. The schools are constantly doing it. Regeneration involves a change of mind; but conversion may be effected while the moral condition remains unchanged. Regeneration can occur but once in the experi-

ence of the same soul; but conversion can occur many times. Regeneration implies a new life, eternal life, the life of God in the soul of man, a divine sonship, and the continuous indwelling of the Holy Spirit. Conversion may be like that of King Saul, when he took a place among the prophets of Jehovah, or like that of Simon the sorcerer, who said: "Pray ye the Lord for me, that none of these things which ye have spoken come upon me."

Conversion may be the result of a conviction that, after all, a change of life may be profitable for the life that is to come, as well as for the life that now is; that in the future world a man gets what he earns in this life. It does not imply a heart in love with God and the things of God. Men of the world are converted many times. They change their minds, and often change their mode of living for the better without being regenerated.

One of the most imminent dangers of the religious life of today is the putting of conversion in the place of regeneration, and counting converted men as Christian men, counting "converts" in revival meetings as regenerated and saved, because they have mentally, and, for the moment, changed. Men are converted, politically, from one party to another; from one set of principles to another. Christians, after regeneration, may change their religious views and pass from one denomination to another. Few Christians pass through many years without a need of conversion. They grow cold of heart, blind to the things of God, and wander from the straight path to which they once committed themselves; and they need conversion. Most revivals of religion begin with the conversion of saints. Rarely are souls, in considerable numbers, regenerated while regenerated men and women are in need of conversion and unconscious of their high calling. First, a converted church, then regenerated and converted souls.

III. REFORMATION

Reformation implies conversion, but it does not imply regeneration. Regeneration insures reformation, but reformation does not imply regeneration. Reformers have been abroad in all ages, and are known to paganism as well as to Christianity. The Buddha was a reformer. Mahomet was a reformer. Kings and priests have been reformers, while knowing nothing of the life of God in the human soul. The most glaring and fatal mistake in the

religious world today is the effort to reform men and society by making the reformation a substitute for regeneration.

The social life of today is full of devices and expedients for bettering the physical condition of individuals, families and communities, while yet the soul-life is untouched. We have civic organizations without number, each of which has for its highest object the betterment not simply of worldly conditions, but of the character of the brotherhood. An argument for the existence of many of these organizations is that they may make better men by reason of the confidence and fraternity secured by the contact effected, by the oaths and vows taken, and by the cultivation of the social life.

That reformatory agencies are good and accomplish good is not denied. But a fatal mistake is in the notion that the elevation of society, the eliminating of its miseries, is conducive to a religious life and promotive of Christianity. Perhaps the greatest hindrances to the conquest sought by Christianity today, in civilized and nominally Christian countries, are the various agencies intended to reform society. They are improving the exterior, veneering and polishing the outside, while the inside is no better than before because the heart remains wicked and sinful. "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

The Pharisees were the best people of their day; and yet they were the greatest failures. Against no others did Jesus hurl so fierce denunciations. Why? Because they put reformation in the place of repentance and faith; because they were employing human means for accomplishing what only the Holy Spirit could accomplish. And so, today, every device for the betterment of society which does not strike at the root of the disease and apply the remedy to the seat of life, the human soul, is Pharisaical and is doing a Pharisee's work. It is polishing the outside, while indifferent to the inside. "The good is always the enemy of the best"; and so reformation is always an enemy of the cross of Christ.

Fundamental to the Christian system is a conviction of sin which compels a cry for mercy, responded to by the Holy Spirit, who regenerates the soul, converts it, reforms it, and fits it for the blessedness of heaven.

40

Justification by Faith

By H. C. G. Moule, D.D.

Bishop of Durham, England

Revised by Gerald B. Stanton, Th.D.

"Justification by faith"; the phrase is weighty alike with Scripture and with history. In Holy Scripture it is the main theme of two great dogmatic epistles, Romans and Galatians. In Christian history it was the potent watchword of the Reformation movement in a vast spiritual upheaval of the church. It is not by any means the only great truth considered in the two epistles; we should woefully misread them if we allowed their message about justification by faith to obscure their message about the Holy Spirit, and the strong relation between the two messages. It was not the only great truth which moved and animated the spiritual leaders of the Reformation. Nevertheless, such is the depth and dignity of this truth, and so central is its reference to other truths of our salvation, that we may fairly say that it was *the* message of St. Paul, *the* truth that lay at the heart of the distinctive messages of the non-Pauline epistles, and *the* truth of the great Reformation of the Western church. With reason did Luther say that justification by faith was "the articles of a standing or a falling church."

Importance of Terms

There are two great terms before us, justification and faith. We shall, of course, consider in its place the word which, in our title, links them, and ask how justification is "by" faith. But first, what is justification, and then, what is faith?

By derivation, JUSTIFICATION means to make just, that is to say, to make conformable to a true standard. It would seem thus to mean a process by which wrong is corrected, and bad is made

good, and good better, in the way of actual improvement of the thing or person justified. In one curious case, and, so far as I know, in that case only, the word has this meaning in actual use. "Justification" is a term of the printer's art. The compositor "justifies" a piece of typework when he corrects, brings into perfect order, as to spaces between words and letters, and so on, the type which he has set up.

But this is a solitary case. In the use of words otherwise, universally, justification and justify mean something quite different from improvement of condition. They mean establishment of position as before a judge or jury, literal or figurative. They mean the winning of a favorable verdict in such a presence, or the utterance of that verdict, the sentence of acquittal, or the sentence of vindicated right, as the case may be.

I am thinking of the word not at all exclusively as a religious word. Take it in its common, everyday employment; it is always thus. To justify an opinion, to justify a course of conduct, to justify a statement, to justify a friend, what does it mean? Not to readjust and improve your thoughts, or your actions, or your words; not to educate your friend to be wiser or more able. No, but to win a verdict for thought, or action, or word, or friend, at some bar of judgment, as for example the bar of public opinion, or of common conscience. It is not to improve, but to vindicate.

Take a ready illustration to the same effect from Scripture, and from a passage not of doctrine, but of public Israelite law: "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked" (Deut. 25:1). Here it is obvious that the question is not one of moral improvement. The judges are not to make the righteous man better. They are to vindicate his position as satisfactory to the law.

Non-theological passages, it may be observed, and generally non-theological connections, are of the greatest use in determining the true, native meaning of theological terms. For with rare exceptions, theological terms are terms of common thought, adapted to a special use, but in themselves unchanged. That is, they were thus used at first, in the simplicity of original truth. Later ages may have deflected that simplicity. It was so as a

fact with our word justification, as we shall see immediately. But at first the word meant in religion precisely what it meant out of it. It meant the winning, or the consequent announcement, of a favorable verdict. Not the word, but the application was altered when salvation was in question. It was indeed a new and glorious application. The verdict in question was the verdict not of a Hebrew court, nor of public opinion, but of the eternal Judge of all the earth. But that left the meaning of the word the same.

Justification a "Forensic" Term

It is evident that the word justification, alike in religious and in common parlance, is a word connected with law. It has to do with acquittal, vindication, acceptance before a judgment seat. To use a technical term, it is a *forensic* word, a word of the law-courts (which in old Rome stood in the *forum*). In regard to our salvation, it stands related not so directly to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow — in spite of our guilt, our liability, our debt, our deserved condemnation — a sentence of acquittal, a sentence of acceptance, at the judgment seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not direct relations. The direct concern of justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.

Justification Not the Same as Pardon

The problem raised by the word justification is, How shall man be just before God? To use the words of our Eleventh Article, it is, How shall we be "accounted righteous before God?" In other words, How shall we, having sinned, having broken the holy law, having violated the will of God, be treated, as to our acceptance before him? Its question is not, directly, How shall I a sinner become holy, but, How shall I a sinner be received by my God, whom I have grieved, as if I had not grieved him?

Here let us note what will be clear on reflection, that justification means properly no less than this, the being received by him as if we had not grieved him. It is not only the being forgiven by him. We do indeed as sinners most urgently need forgiveness,

the remission of our sins, the putting away of the holy vengeance of God upon our rebellion. But we need more. We need the voice which says, not merely, you may go; you are let off your penalty; but, you may come; you are welcomed into my presence and fellowship. Justification means not merely a grant of pardon, but a verdict in favor of our standing as satisfactory before the Judge.

The Special Problem of Our Justification

Here in passing let us notice that the word justification does not *of itself* imply that the justified person is a sinner. To see this as plainly as possible, recollect that God himself is said to be justified in Psalms 51:4, and Christ himself in I Timothy 3:16. In a human court of law, as we have seen above, it is the supreme duty of the judge to "justify *the righteous*" (Deut. 25:1), and the righteous only. In all such cases justification bears its perfectly proper meaning, unperplexed, crossed by no mystery or problem. But then the moment we come to the concrete, practical question, how shall *we* be justified, and *before God*, or, to bring it closer home, how shall *I, I the sinner*, be welcomed by my offended Lord as if I were satisfactory, then the thought of justification presents itself to us in a new and most solemn aspect. The word keeps its meaning unshaken. But how about its application? Here am I, guilty. To be justified is to be pronounced not guilty, to be vindicated and accepted by Lawgiver and Law. Is it possible? Is it not impossible?

Justification by faith means the acceptance of guilty sinners before God by faith. Great is the problem so indicated. And great is the wonder and the glory of the solution given us by the grace of God. But to this solution we must advance by some further steps.

What Is Faith?

We may now fitly approach our second great term, FAITH, and ask ourselves, What does it mean? As with justification, so with faith, we may best approach the answer by first asking, What does faith mean in common life and speech? Take such phrases as, to have faith in a policy, faith in a remedy, faith in a political leader, or a military leader, faith in a lawyer, faith in a physician. Here the word faith is used in a way obviously parallel to that

in which our Lord uses it when he appeals to the apostles to have faith in him. The use is parallel also to its habitual use in the epistles, for example in Romans 4 where St. Paul makes so much of Abraham's faith, in close connection with the faith which he seeks to develop in us.

Now is it not plain that the word means, to all practical intents and purposes, trust, reliance? Is not this obvious without comment when a sick man sends for the physician in whom he has faith, and when the soldier follows, perhaps literally in utter darkness, the general in whom he has faith? Reliance upon thing or person supposed to be trustworthy, this is faith.

Practical Confidence

To note a further aspect of the word, faith, in actual common use, tends to mean a *practical* confidence. Rarely, if ever, do we use it of a mere opinion lying passive in the mind. To have faith in a commander does not mean merely to entertain a conviction that he is skillful and competent. We may entertain such a belief about the commander of the enemy — with very unpleasant impressions on our minds in consequence. We may be *confident* that he is a great general in a sense the very opposite to a personal *confidence in him*. No, to have faith in a commander implies a view of him in which we either actually do, or are quite ready to, trust ourselves and our cause to his command. Just the same is true of faith in a divine promise, faith in a divine Redeemer. It means a reliance, genuine and practical. It means a putting of ourselves and our needs, in personal reliance, into his hands.

Here we observe that faith accordingly always implies an element of the dark, of the unknown. Where everything is *visible* to the heart and mind there scarcely can be faith. I am on a dangerous piece of water, in a boat with a skilled and experienced boatman. I cross it, not without tremor perhaps, but with faith. Here faith is exercised on a trustworthy and known object, the boatman. But it is exercised regarding what are to me, uncertain circumstances — the amount of peril, and the way to handle the boat in it. Were there no uncertain circumstances my opinion of the boatman would not be faith but mere opinion; estimate, not reliance.

Our illustration suggests the remark that faith, as concerned with our salvation, needs a certain and trustworthy object, even Jesus Christ. Having him, we have the right condition for exercising faith — trust in his skill and power on our behalf in unknown or mysterious circumstances.

Hebrews XI:1 Not a Definition

It seems well to remark here on that great sentence, Hebrews 11:1, sometimes quoted as a definition of faith: "Now faith is certainty of things hoped for, proof of things not seen." If this is a definition, it must negative the simple definition of faith which we have arrived at above, namely, reliance. For it leads us towards a totally different region of thought, and suggests that faith is a mysterious spiritual sense, a subtle power of touching and feeling th unseen and eternal, almost a "second-sight" in the soul. We on the contrary maintain that it is always the same thing in itself, whether concerned with common or with spiritual things, namely, reliance, reposed on a trustworthy object, and exercised more or less in the dark.

Therefore, we take the words of Hebrews 11:1 to be a description of faith. They do not define faith in itself; they describe it in its power. They form the sort of statement we make when we say, Knowledge is power. That is not a definition of knowledge by any means. It is a description of it in one of its great effects.

The whole chapter, Hebrews 11, illustrates this, and confirms our simple definition of faith. Noah, Abraham, Joseph, Moses — they all treated the hoped-for and the unseen as solid and certain because they all relied upon the faithful Promiser. Their victories were mysteriously great, their lives were related vitally to the Unseen. But the action to this end was on their part sublimely simple. It was reliance on the Promiser. It was taking God at his Word.

Faith Without Merit

"The virtue of faith lies in the virtue of its Object." That Object, in this matter of justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ himself, who died for us and rose again.

A momentous issue from this reflection is as follows: We are warned against the temptation to erect faith into a Saviour, that is, to rest our reliance upon our faith. To do so is a real temptation to many. Hearing that to be justified they must have faith, they are soon occupied with an anxious analysis of their faith. Do I trust enough? Is my reliance satisfactory in kind and quantity? But if saving faith is simply a reliant attitude, then the question of its effect and virtue is at once shifted to the question of the adequacy of its Object. They should not ask, Do I rely enough? but, Is Jesus Christ great enough and gracious enough for me to rely upon? The soul's open eyes turn upward to the face of our Lord Jesus Christ, and faith forgets itself in its own proper action. In other words, the man relies instinctively upon an Object seen to be so magnificently, so supremely, able to sustain him. His feet are on the Rock and he knows it, not by feeling for his feet, but by feeling the Rock.

Here let us note that faith, seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. The man who discovers himself to be a guilty sinner, and relies upon Christ as his all for pardon and peace, certainly does not earn merit to apply to his own salvation. He deserves nothing by virtue of the act of accepting all.

"By" Defined

Now we take up the question of that middle and connective word in our title, "by." Justification *by* faith, what does it mean? This divine welcome of the guilty as if they were not guilty, *by* reliance upon Jesus Christ — what have we to think about this?

We have seen that one meaning most certainly cannot be borne by the word "by." It cannot mean "on account of," as if faith were a valuable consideration which entitled us to justification. The surrendering rebel is not amnestied because of the valuable consideration of his surrender, but because of the grace of the sovereign or state which amnesties. On the other hand, his surrender is the necessary means to the amnesty becoming actually his. It is his only proper attitude (in a supposed case of unlaw-

ful rebellion) towards the offended power. That power cannot make peace with a subject who is in a wrong attitude towards it. It wishes him well, or it would not provide amnesty. But it cannot make peace with him while he declines the provision. Surrender is accordingly not the price paid for peace, but it is nevertheless the open hand necessary to appropriate the gift of it.

In a fair measure this illustrates our word "by" in the matter of justification by faith. Faith, reliance, is the sinful man's "coming in" to accept the sacred amnesty of God in Christ, taking at his Word his benignant King. It is the rebel's coming into right relations with his offended Lord in this great matter of forgiveness and acceptance. It is not a virtue, not a merit, but a proper means.

The Marriage-Bond

"Faith," says Bishop Hopkins of Derry, "is the marriage-bond between Christ and a believer; and therefore all the debts of the believer are chargeable upon Christ, and the righteousness of Christ is instated upon the believer. . . . Indeed this union is a high and inscrutable mystery, yet plain it is that there is such a close, spiritual, and real union between Christ and a believer. . . . So faith is the way and means of our justification. By faith we are united to Christ. By that union we truly have a righteousness. And upon that righteousness the justice as well as mercy of God is engaged to justify and acquit us" [E. Hopkins, *The Doctrine of the Covenants*].

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The Doctrines That Must Be Emphasized in Successful Evangelism

By Evangelist L. W. Munhall, M.A., D.D.

Philadelphia, Pennsylvania

Revised by Gerald B. Stanton, Th.D.

What constitutes successful evangelism? Some will answer, "Great audiences, eloquent preaching and soul-stirring music." But I reply, "We may have all these and not have real evangelism, and we may have successful evangelism without them."

Others will answer, "Any movement that will add large numbers to the membership of the churches." I reply, "We may have successful evangelism and not many be added to the churches. Also, we may have large numbers added to the churches' membership without successful evangelism."

Yet others will answer, "A work or effort that will bring into the church people who will be steadfast." I reply, "We may have members added to the church who will hold out, yet the work, evangelistically, be unsuccessful. We also may have a highly successful evangelistic work and the accessions to the churches from it not hold out for any great length of time."

No matter how great the multitude, how eloquent the preaching and soul-stirring the singing, if the God-ordained conditions are not fully met, failure is inevitable. While these things are of value, great successes have been achieved without them. The conditions ordained by God are indispensable.

I have known not a few evangelistic campaigns to be successful in a marked degree, with one or more churches identified with it, which received but a few members, or none, from the movement. They united in the movement from wrong motives. They were not prepared for the work; they were formal, worldly and un-

spiritual, and without faith. Putting nothing of value into the work, they got nothing out of it.

I have known not a few persons who have been faithful members of the church for many years and never been born again. They "had a name to live and were dead." Also, I have known persons who were, without doubt, saved and sincere, to unite with the church as a result of an evangelistic campaign, to run well for a season and then fall away. The falling away was unjustly charged to the campaign, but the real cause of it may have been one or more of the following reasons: *First*, the atmosphere of the church was not congenial, being unspiritual and cold. A proper atmosphere is of vital importance to "babes in Christ." *Second*, in not a few instances the pastors, instead of "feeding the church of God," with "the sincere milk of the word," were like those mentioned in the twenty-third chapter of Jeremiah, or have turned their pulpits into lecture platforms and the members going for bread received a stone. *Third*, the positively bad example set by a large majority of the members of most churches, in that they conspicuously fail to meet their solemn obligations to God and the church, has caused casualties among recent converts. And there are yet other reasons for the falling away of the weak and inexperienced.

The Conditions

But again it is asked, "What constitutes successful evangelism?" I answer, "Preaching the Gospel according to divine conditions and directions." What are the conditions? First, *Discipleship*. Jesus commissioned only such. One must know, experimentally, the power and joy of the Gospel before he is competent to tell it out.

Second, *Power*. The disciples were told: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Since the apostles and disciples of our Lord, who waited personally upon his wonderful ministry and witnessed his marvelous doings, were not qualified for testimony and service without power from on high, we, most surely, must have divine help, and that by the indwelling Spirit.

Third, Faith. God has promised: "My word . . . that goeth forth out of my mouth . . . shall not return unto me void, but

it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The proclaimer, therefore, need have no misgiving as to the result, knowing full well that "He is faithful that promised."

The Directions

What are the directions? First, "*Go into all the world*" and tell it "to every creature." The field is the wide world; and the good news is for every man.

Second, *It is to be "preached."* The God-sent preacher is a herald. He has no message of his own; it is the King's message he is to proclaim. According to the heraldic law, if the herald substituted so much as a word of his own for the king's, he was beheaded. If this law was enforced in these days a lot of preachers would lose their heads. Indeed, many have lost their heads, judging by the kind of messages they are delivering.

Moderns
Liberal

Third, *The preacher is to be brave*, a witness (*martus*—martyr). Practically all the apostles went to martyrdom for faithfully proclaiming the Word of God. As Christ said, "If they have persecuted me, they will also persecute you." Again, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets." Paul said, "If I yet pleased men, I should not be the servant of Christ." The mind of the natural man is enmity against God. Therefore the unsaved demand of the preacher, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." A premium is placed upon finesse by many in authority in the church. Because of this, it requires as sublime courage in these days to speak faithfully the Word of God as was shown by Micaiah, when he stood before Ahab, Jehosaphat and the four hundred lying prophets; or Simon Peter when he said to the threatening, wrathful rulers of Israel, "We cannot but speak the things which we have seen and heard." There never was more need of fearlessness on the part of the servant of God as in these days. Brave, true men, who will not receive honors of men or seek their own, are absolutely necessary to successful evangelism.

Brought

The Message

Now then, as to the message itself. Timothy was commanded: "Do the work of an evangelist," and, in doing it, to "preach the

Word . . . with all long-suffering and doctrine." Doctrinal preaching is therefore necessary to evangelistic success. But what doctrines? I answer, First, Sin — its universality, nature and consequences.

Universality. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, . . . by one man's offence death reigned by one, . . . by the offence of one, judgment came upon all men to condemnation, . . . by one man's disobedience many were made sinners" (Rom. 5:12-21, see also Psa. 51:5; 58:3; Ecc. 7:20; Rom. 3:10; I John 1:8, 10, etc.).

Nature. There are numerous words in the Bible rendered "sin." These words mean iniquity, offence, trespass, failure, error, go astray, to cause to sin, and miss the mark. In I John 3:4 we are told that "Sin is the transgression of the law." The word rendered transgression is *anomia*, and means lawlessness. Failure to conform to the law is as certainly sin as to violate the commandments of God. Unbelief also is sin (John 16:9; 3:18).

In Genesis 6:5 we are told, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and in Genesis 8:21, "The imagination of man's heart is evil from his youth." The word rendered "imagination" in these passages signifies also the desires and purposes of the individual. Therefore guilt lies in the desires and purposes as certainly as in the act. The common law requires that one shall have committed an overt act of violation before he can be adjudged guilty. But according to the divine law, one is guilty even though he never committed an overt act, since guilt lies in the desires and purposes of the heart (I John 3:15; Matt. 5:28; I Sam. 16:7; Rom. 3:19).

The almighty and sovereign Creator is infinite in holiness. Therefore his "law is holy, and the commandment holy, and just, and good." Sin is ruinous, heinous and damning: the most awful thing in the universe.

Consequences. Sin separates and estranges the sinner from God; and he becomes an enemy of God by wicked works (Rom. 8:7), has no peace (Isa. 57:21), no rest (Isa. 57:20), is polluted

(Eph. 4:17-19), condemned (John 3:18), and without hope (Eph. 2:12). Oh, the curse and ruin of sin!

If unrepenting and unbelieving, the future has for him, first, inexorable and awful judgment (see Matt. 25:30-46; Heb. 9:27; Jude 14, 15; Rev. 20:11-13; 22:11-15). Second, the wrath of God (see Ezra 8:22; Psalms 21:9; John 3:36; Rom. 1:18; 2:5; 4:15; 5:9; 12:19; 13:4; Eph. 2:3; 5:6; Col. 3:6; I Thess. 1:10; Rev. 6:16, 17; 14:10; 16:19; 19:15, etc.). Third, eternal torments (see Psalms 11:6; Isa. 33:14; Dan. 12:2; Matt. 3:12; 22:11-13; 23:33; 25:41, 46; Mark 9:43, 48; Luke 12:5, 16:22-31; John 5:28-29; II Thess. 1:7-9; Heb. 10:28-29; II Peter 3:5-12; Rev. 19:20; 20:14-15; 21:8, etc.).

The preacher who ignores these three awful and inexorable truths preaches an emasculated Gospel, be he ever so faithful in proclaiming other truth. He who preaches the love of God to the exclusion of God's justice and wrath proclaims but idle sentiment. No one will ever truly desire salvation unless he first realizes that there is something to be saved from. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. 11:7); all of which symbolizes the sinner's condition, need, motive and hope. In no way can the love of God be so clearly, beautifully and convincingly set forth as in the fact that God makes plain to the sinner his condition and peril, and then shows him the way of escape, having, in his great mercy, himself provided it at infinite cost. Now, at this point the Gospel comes in as indeed good news, showing God's love for the sinner.

The supreme motive for the atoning work of our Lord was his infinite love for us. The supreme object had in view was to save us from eternal ruin (John 3:16). Our Lord, while among men, had far more to say about the doom of the finally impenitent than about love and heaven. Is it not wise and safe to follow his example who said, "The word which ye hear is not mine, but the Father's which sent me"? How can any minister reasonably expect to have evangelistic success if he fails to imitate the Master in this particular?

Second, *Redemption through Jesus' blood.* The Scriptures are numerous. See especially Isaiah 53:6; Mark 10:45; I Peter 3:18;

II Corinthians 5:21; Romans 10:4; Galatians 3:13; and I Corinthians 6:20; (see also Lev. 17:11; Heb. 9:22; Matt. 20:28; 26:28; John 3:14, 16; Rom. 3:24-26; 5:9; I Cor. 1:30; 10:16; II Cor. 5:14-21; Eph. 1:7; 2:13-17; Col. 1:14, 19-22; I Tim. 2:6; Heb. 9:12-14, 24-26; 10:19; 13:12; I Peter 1:2, 18, 19; 2:24; I John 1:7; Rev. 1:5; 5:9; 12:11). On no other ground than the cross can the sinner be justified and reconciled to God. If the atoning work of our Lord was not vicarious, then the sacrifices, ordinances, types and symbols of the old economy are meaningless and of no value. The moral influence theory of Bushnell is all right for the saint; but the atonement is of no value to the sinner if it is not substitutional.

More than thirty years ago, in Denver, Colorado, I met an aged Congregational minister, who was a pastor in Hartford, Connecticut, during Dr. Horace Bushnell's pastorate in the same city. He told me this: "I spent an hour with Dr. Bushnell the day before he died. He then said to me, 'Doctor, I greatly fear some things I have said and written about the atonement may prove to be misleading and do irreparable harm.'" He was lying upon his back with his hands clasped over his breast. He lay there with closed eyes, in silence, for some moments, his face indicating great anxiety. Directly, opening his eyes and raising his hands he said, 'O Lord Jesus, Thou knowest that I hope for mercy alone through Thy shed blood.'"

Third, *Resurrection*. "If Christ be not risen, then is our preaching vain and your faith is also vain. . . . Ye are yet in your sins" and "they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that are sleeping" (I Cor. 15:14-20). Jesus was "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). Therefore the apostles and disciples went everywhere preaching "Jesus and the resurrection" (see Acts 2:24-32; 3:15; 4:2, 10, 33; 5:30; 17:18, 32; 23:6; 24:15, 21; I Cor. 15:3-8; I Peter 1:3-5; Rom. 4:25; I Peter 3:22; Heb. 7:25).

Fourth, *Justification*. Note the following important Scriptures: Romans 3:24-26, Colossians 1:21-22, Romans 8:33, and Romans

8:1-2. Believers are "not under the law but under grace" (Rom. 6:14) and can rejoicingly say, judicially, of course, "As he is, so are we in this world" (I John 4:17).

Fifth, *Regeneration*. The non-Christian is spiritually dead (Rom. 5:12) and must be "born again," or "he cannot see the kingdom of God" (John 3:3). He who receives Jesus as Saviour and Lord, is made a "partaker of the divine nature" (John 1:12, 13; II Peter 1:4). "He is a new creature [creation]: old things are passed away, behold, all things are become new" (II Cor. 5:17).

Sixth, *Repentance*. Repentance means a change of mind; and this change of mind is brought about by the Holy Spirit, through the knowledge of the sinner's condition, needs and peril. The sinner is convicted "of sin, and of righteousness, and of judgment" (John 16:8), and is induced to yield himself wholly, immediately and irrevocably to God (see Matt. 9:13; Mark 6:12; Luke 13:2-5; 24:47; Acts 2:38; 3:16; 17:30; 26:20; Rom. 2:4; II Cor. 7:9, 10; II Tim. 2:25; II Peter 3:9).

Seventh, *Conversion*. Conversion means to turn about, or upon. When the unsaved sinner is convinced of sin and resolves to turn from his transgressions and commit his ways unto the Lord, he has repented; and when he acts upon that resolve, and yields himself to God in absolute self-surrender, he is converted (see Psa. 19:7; 51:13; Matt. 18:3; Acts 3:19; James 5:19, 20).

Eighth, *Faith*. Until the sinner changes his mind with regard to his relation to God, and resolves with all his heart to do it, his faith is a vain thing, he is yet in his sins. But when he sincerely repents and turns to God, and believes the record God has given of his Son, his faith is of the heart and unto righteousness (Rom. 10:9-10. See also Heb. 11:6; Rom. 10:17; Gal. 5:22; Eph. 2:8; Gal. 3:6-12; 2:16-20; Rom. 4:13-16; 3:21-28; Acts 16:30-31; John 6:47).

Ninth, *Obedience*. Faith is a vital principle. "If it hath not works, is dead, being alone" (James 2:17-18). Two things are required of the believer upon his profession of faith in Jesus as Saviour and Lord, namely, verbal confession and water baptism. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10. See also Psa. 107:2; Matt. 10:32-33; Rom. 10:9; I John 4:15, etc.). The

believer is not saved because he is baptized; but, baptized because he is saved. We are saved through faith alone, but not the faith that is alone, because "Faith without works is dead, being alone." Water baptism is a divinely ordained ordinance whereby the believer witnesses to the world that he has died with Christ, and is "risen together with him," an habitation of God through the Spirit (see Matt. 28:19, 20; Acts 2:38, 41; 8:12-13, 16, 36, 38; 9:18; 10:47-48; 16:15, 33; 19:5; 22:15-16; Rom. 6:3-4; Col. 2:12; I Peter 3:21; I John 2:3; 3:22).

Tenth, *Assurance*. Salvation from spiritual death by the new birth immediately follows "repentance toward God, and faith toward our Lord Jesus Christ." "For by grace have ye been saved through faith" (Eph. 2:8). "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (I John 5:13). It is here stated that certain things are in God's Word by which the believer is to know he has eternal life. Here are some of them: "He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24). "He that hath the Son hath life." "Whosoever believeth that Jesus is the Christ is begotten of God" (I John 5:12-13. For confirmation see I John 2:3; 3:14, 24; 4:20-21).

"And by him every one that believeth is justified" (Acts 13:39) — an accomplished work. So the Bible uniformly teaches. Believing these words of assurance, one finds peace and joy. It is the business of the preacher to make this matter plain to converts, that they may be surely and safely anchored (Col. 2:2-3).

There are some other doctrines, of a persuading character, such as Love, Heaven, Hope, Rewards, that may be emphasized to advantage in an evangelistic campaign; but, those I have enumerated will most surely be owned of God in the salvation of souls, if proclaimed as they should be.

Life and opportunity are ours. Men are dying, and the whole world lieth in the wicked one, lost in the ruin of sin. Redemption is an accomplished fact, and salvation is possible for all. We have been chosen to tell out the message of life and hope; and are assured of glorious success if faithful; if unfaithful we had better never been born.

Preach the Word

By Howard Crosby

Chancellor, University of the City of New York

Abridged and edited by Glenn O'Neal, Ph.D.

One of the latest injunctions of the aged Paul, just before his martyrdom, was that to Timothy, which constitutes the text of my address, "Preach the Word." Thirty years of Christian experience, fifteen years of apostolic survey, and the inspiration of the Holy Ghost, all spoke in those words. It was a command from heaven itself, not to Timothy only, but to all who fill the office of evangelists or preachers in the New Testament church. The order, thus succinctly given, is a condensation of all that Paul had said to Timothy or to the church on the subject of preaching.

The sound or healthy doctrine on which he lays so much stress, and the avoidance of fables and the world's wisdom, are both included in this curt command. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, to fuse the two together, and to show that all religions have the same divine element at their roots. This was seen in gnosticism, in the Alexandrian school of Clement and Origen, and in a score of heresies that sprang up within the later church.

The distinctive character of Christianity has displeased the philosophic mind, and men have sought to explain away many of its features from the standpoint of the human consciousness and by an appeal to the teachings of nature. These efforts have certain marks in common. They diminish the heinousness of sin, they exaggerate the powers of man, and they suggest a uniformity of destiny. Sin is a defect, perhaps a disease. The defect can be supplied, the disease can be cured by human applications, the divine help being valuable as encouragement to the human effort.

Our ailment!

High civilization and moral reform are what man needs, and these can be obtained by the use of general principles common to our race, of which Christianity is only one of the forms.

It is natural and inevitable that, with this teaching, the written Word of God should be neglected, if not ignored. No one can study that Word and then use it for so broad and indiscriminating a purpose. No one can study that Word and then be contented with a superficial polish of society, and a universal brotherhood founded upon such a scheme. Paul saw this tendency in his own day, and he warns the church earnestly against it. "Beware," is his language — "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The evil principle is ever at work. Human nature is ever the same. The church is always subject to the same efforts of human nature within itself to remove the foundations of grace and substitute the inventions of pride. Whether it appear in the form of hierarchical assumption, or in the character of rational inquiry and scientific research, the evil principle hides, mutilates, or contradicts the Holy Scripture. The Scriptures, as they are, with their divine claim and their uncompromising teachings, it cannot endure, and the appeal to Scripture it counts as a mark of credulity and an exhibition of ignorance.

One of the saddest sights in the church of Christ is the yielding to this spirit of pride on the part of the ordained preachers of the Word. Many modern Timothys use the pulpit for discourses on art and literature; others take the opportunity for the display of rhetoric and oratory; others proclaim an ethics of expediency; while still others seek only to tickle the ears of an audience that desires to be amused. In all this you look in vain for the Gospel. Plato or Aristotle, and in some cases Lucian, could have said it all. Churches are filled by appealing to carnal desires and aesthetic tastes. Brilliant oratory, scientific music, sensational topics and fashionable pewholders, are the baits to lure people into the churches, and a church is called prosperous as these wretched devices succeed. The preacher delights to get himself into the newspaper and he accommodates his preaching to the newspaper level. Such churches will, of course, have worldly-minded officers and a worldly-minded membership, while

godly souls either flee from them, or else mourn in secret, if they are not themselves chilled by the lack of Gospel heat.

It is directly against all this that the holy apostle utters his clarion cry down through the ages, "Preach the Word." What is the Word? It is not man's philosophy nor man's rhetoric. It is the divine revelation. It is called the Word of God, because it is not of man. As God's it has both authority and power — authority to demand attention, and power to convert and save the soul. It is not to be pounded in man's mortar, nor run into man's mould. It is not to be twisted and fitted to man's preconceived ideas. It is not to be filtered through man's strainer, nor mixed with man's conceits. It is God's and as God's let no man dare add to it, or take from it, or alter it in any way. The Lord Jesus stands by his cross, where he offered up the sacrifice for sin, and points backward to the Old Testament, and forward to the New, as alike the Word of God. Of the former he cries, "Search the Scriptures"; of the latter he tells his apostles that the Paraclete would come and teach them all things, and they should bear witness. This Old Testament is one revelation of God — one Bible — one unerring rule of faith. God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fable tied up together. He has not left us to our weak and discordant reason, and thus made revelation superfluous. He has given his people a "sure word of prophecy" as the only reasonable guide for our reason and our sinful natures; and on this sure Word is his church built. The doctrines of grace have neither human origin nor human support. They are altogether divine, and are received only by the soul that becomes partaker of the divine nature. To go, therefore, to human philosophy or to man's inner consciousness for their confirmation or explanation, is to go to the sentenced criminal to understand the excellences of criminal law. The error of errors is the seeking for the truths of religion from man. It is but the adaptation of religion to the carnal heart. It is the essence of pride and rebellion against God.

Canon
Rhymes,
Eng.!

It is a favorite charge of the advocates of this looseness that we are worshipping a Book. "Bibliolatry" is the formidable word that they cast at us. But we worship no book. We do worship God who sent the Book, and it is no true worship of God that

H. C. C. 1
W. C. C. 1
"Assured
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slights the Book which he gives. If we honor God, we shall honor the Word he has sent, and we shall be jealous for that Word, that not one jot or one tittle of it be disturbed by the vagaries of dreamers or the impious hands of boasting critics. It is the Word of God, and, as such, we shall not allow, for a moment, the speculations, imaginings, and guesses of men, ever so learned, to weigh a feather's weight against it. They have been convicted over and over again of grossest fallacies in their hot endeavor to detract from the influence of the holy Word, and their criticisms have returned upon themselves to their confusion. What gross absurdities have been promulgated by these learned enemies of revelation! Myth, romance, the fiction of poetry, a patchwork of traditions, contradictory records, pious fraud, these are some of the labels that the strutting pride of man has affixed to the books of the Bible, while not one of his sneers has been sustained in the light of honest criticism. No scientific truth has been found opposed, and no historic truth misstated, in all the sacred writings, from Moses to John. The most microscopic investigations have been made by the most eager and learned enemies of the truth in order to find some inaccuracy, but not one has been discovered, except those necessarily resulting from the process of transcription, and those imaginary ones which are perfectly resolvable by ordinary common sense. Apply these tests to the *Vedas*, the *Avesta*, or the *Koran*, and the contrast is overwhelming. These fairly bristle with error and falsehood, but the Bible comes out from the crucible without spot, as the pure Word of God. Men just as learned as the inimical critics, and just as thorough in their investigation, men known and revered in the world of letters, have accepted the Bible, the whole Bible, as the inerrant truth of God. If the verdict of the inimical critics can be thus set aside in an equally learned court, the result shows that their learning goes for nothing in the matter.

But far above all this testimony to the letter is the witness of millions who have found the joy unutterable and the peace which passeth all understanding in the sacred volume, and who are drawn to it as a child is drawn to its father, without question regarding his worth and authority. They never suppose (and the position is a right one) that the fountain that refreshes their soul is defective or corrupt, but they value its every drop as a

gift of the divine grace. They go constantly to its blessed waters and always derive strength from the draught. To such the carping critics are as unworthy of regard as those who would argue against the sunshine. Now, it is this holy Word, thus spotless and thus powerful for righteousness and comfort, that the Christian preacher is to preach. The preacher is a proclaimer, a herald, not an originator of theories. He has the Word given him, and that he is to proclaim. He is not to draw from the wells of human philosophy, but from the stream that flows directly from the throne of God. He is to tell the people what God has said. He is to hide himself behind his message, and to receive it equally with those he addresses. Nor is the preacher the mouthpiece of a church to issue ecclesiastical decrees and fulminate ecclesiastical censures. This is as far from preaching the Word as the other. As a herald of Christ, while there is nothing before him but human hearts and consciences to which to appeal, there is nothing behind him but the revealed Word of God to utter and enforce. All church commands laid upon him as to his preaching are as nothing except as they are conformed to that Word. He is responsible as a herald to God and not to the church. He is God's herald and not the church's. The same reason that forbids him from making the people's approbation the guide to his preaching will forbid him from making church authority the guide. He will be happy to please both people and authorities, but he cannot make that pleasing a criterion or standard. His duty is above all that. His allegiance is higher.

In thus limiting himself to the preaching of God's Word, the preacher is not circumscribing his power, but enlarging it. By the jealous use of that Word alone he will accomplish far more for the kingdom of Christ and the salvation of men than by mixing human expedients with the Word. Human expedients are very specious and attractive, and, alas! many preachers employ them. They think they will attract the multitude and fill up the pews; and so they may, but these are not the objects for which the Lord sent out his heralds. Success is not to be reckoned by full houses and popular applause, but by convicted and converted hearts, and by the strengthening of the faith and piety of God's people. A holier life, a more pronounced separation from the world, a stainless integrity in business pursuits, a

Christly devotion to the interests of others, a more thorough knowledge of the Word—these are the true signs of success which the preacher may justly seek. These are the glorious results for which the consecrated soul will pray, and in them he will rejoice with a purer, holier joy than that which comes from numbers, wealth, or popular admiration.

If the preacher preaches the Word only, then he will teach his people to handle the Word—to follow him in his reading and expounding—to study over the Scripture lesson at home, and to pray its blessed truths into their souls. A people will, in this way, become mighty in the Scriptures; and he who is mighty in the Scriptures is a mighty power for Christ and salvation, and in his own soul will have a full experience of the power of divine truth, deriving it directly from its source, and proving how the entrance of God's Word giveth light.

Still again, if the preacher preach the Word only, he will himself be a diligent student of the Word. He will bathe in God's revelation and be permeated by it; and so be proof against all the shafts of ignorance and conceit. He will become familiar with every detail of the sacred history, chronology, ethnology, geography, prophecy, precept, and doctrine, and will take nothing at second hand. He will not go to Pope or Council, nor to Calvin or Arminius, to know what to preach, but his delight will be in the law of the Lord, and in his law will he meditate day and night.

It is a lamentable fact, that in too many of our seminaries where preachers are prepared for their work, the Word of God is not taught, but in its stead the philosophic schemes of so-called "fathers" and great divines are given as the basis of doctrinal belief. It is true, that these schemes are brought to the Scripture for support, and texts are quoted in their defence. It is also true that some of these schemes are consonant with Scripture more or less. But, with these admissions, the mistake still exists, that the Word of God plays a secondary part in the instruction. It is not taught as the authoritative text-book.

Some theological schools might without exaggeration be called "schools for turning believers into doubters." The excuse, that men who are going to be preachers should know all that is said against the credibility, genuineness, and authenticity of the Scriptures, is a flimsy one. If that were the object, these objections

would be considered only by way of parenthesis, and the overwhelming evidence of the Scriptures would be the main current of thought; but this is not the way it is done. On the contrary, the objections are magnified, and their authors are commended to the students for their perusal, and the hint is often thrown out that conservative views of the inspiration of God's Word are antiquated, obsolete, and marks of ignorance. We have thus, in the very places where, most of all, we should expect to see the profoundest reverence for God's Word, and its faithful study for the understanding of the divine will, the machinery for undermining the doctrine of Scripture inspiration and authority, on which all Christian truth rests, and that, too, in the young minds which are being prepared to become Christ's preachers to a sinful and dying world. It is a most painful thought, and it becomes the church of Jesus Christ to arise to a sense of the evil, and to correct it before the whole church is poisoned by this insidious influence.

We wish our young Timothys to go out to their work with the one controlling desire to put God's Word before the people and to avoid questions and strifes of words which do not minister to godly edifying, knowing that the power to convert and edify is not the wisdom of man, but the power of God.

It is as preachers depart from that Word that their preaching becomes barren and fruitless. The divine Spirit will only accompany the divine Word. His mighty power will act only in his own way and by his own means. The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering!

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Pastoral and Personal Evangelism, or Winning Men to Christ One by One

*By Rev. John Timothy Stone, D.D.
Chicago, Illinois*

Revised and edited by Charles L. Feinberg, Th.D., Ph.D.

The story of evangelism is the specific history of the cross of Christ. Great movements and revivals have made up much of its general history, but slowly and quietly through the centuries the evangel has won, as men and women have led others to repentance, and have by precept and example followed in the footsteps of their Lord.

Christ won most of his followers and chose his apostles one by one. He called men to himself, and they heard and heeded his call. The multitudes sought him and heard him gladly, but he sought individuals, and those individuals sought others and brought them to him. John the Baptist brought Andrew; Andrew found his brother Simon. Christ found Philip who found Nathaniel. The Lord called Matthew from his labors, and so the other apostles. Saul of Tarsus was arrested by the divine call as he persecuted the early Christians.

All through those first decades of the early church, and on through the ages, individual work for individuals has accomplished results. How largely the Gospels, the Acts and the Epistles verify this fact. Even the marvelous work of Philip in Samaria was not the immediate plan of God, but the Spirit sent him past Jerusalem, down into the desert at Gaza, that he might win the Ethiopian eunuch to Christ, and through him no doubt countless hosts of Africa. The missionary journeys and efforts of Paul were filled with personal service. His letters are filled with personal messages.

God has used men mightily in reaching vast multitudes of people, even from the days of his own ministry and the days

of Peter and his associates at Pentecost. Even now, more than two hundred years after his unparalleled ministry, we are reminded of George Whitefield, who preached at times to fully thirty thousand people in the open air, and won his thousands and tens of thousands. Vast multitudes were reached by Moody and Sankey; great audiences flocked to hear Spurgeon, week after week, year after year. The strong evangelists of our own generation verify before our eyes God's honor placed on those to whom he gives such signal power. But our thought goes back to the great universal method our Lord himself instituted, of reaching the individual by his fellowman.

The Almighty could have so arranged his divine plan that he himself without human help might arrest and enlist followers as he did with Saul of Tarsus, but this was not his plan. By man he would reach men. Human media of power must do his wondrous work.

The Holy Spirit

The first requisite in winning men to Christ must be the presence and power of the Holy Spirit (John 16:7; Acts 1:8). To live in the power of the Spirit, knowing his leadership, is in itself an assurance of a joyful and successful service. The Spirit will direct us and speak for and through us. Fear and embarrassment will not harass, if we are under the constant influence of God's Spirit. What we say in weakness he will use with power. His Word will not return void (Isa. 55:11). We may always take for granted his preparation, for he does not send but calls us. His word is not "Go," but "Come." Thus we shall always be alert for opportunities to speak the things he would have us, and our words and thoughts will be those he suggests and honors. We shall be nourished constantly by his Word within, and equipped with his sword for sustained protection and aggressive attack. His Spirit will also give us courage and endurance, and we need not fear the unexpected nor the aggressive opponent. The Spirit of God also prepares the one whom we must approach, and is working in his heart as well as with our words.

Prayer is also a real factor in our lives, and we live in his presence by the true conversational method of association. We may pray before and after and as we speak with others, and do it so naturally that we may actually live in the atmosphere of

prayer without hypocrisy. Prayer will become more and more a power in our work as we approach individuals from the very presence of the unseen God. Confidence results, and we are agreeably surprised with ourselves to find that our happiness does not depend so much upon the evidence of our success as upon the consciousness of our faithfulness.

We shall also seek to win others to Christ that they too may be used by his Spirit and associated with him, rather than simply to obtain salvation; not what we can do for them, but what God's Spirit can and will do with them.

The Spirit of God will also lead us to gain from others the experiences and methods through which they have gone to learn to do this work for him; hence conferences and testimony will take on new life and gain keener interest. Criticism will give place to appreciation and suggestion to expressions of gratitude. We shall also learn to take the difficult things to God in prayer instead of taking them to men in controversy, and shall be surprised to find how many easily adjust themselves for us.

God's Spirit will also prompt us to spend longer seasons alone and seriously think on life's greatest issues and values. Prayer will be less general and more specific and individual. Souls will mean more, and things less. Lives will become more attractive and fascinating, and books, papers and stories will only control interest when related to lives which can be influenced for him. Others will be won by you as they see in your very face the reflection of Christ, because his Spirit dwells within you.

The Bible

A second most necessary element in winning men to the Lord is a knowledge and proper use of God's Word. We must be workmen who need not be ashamed, who can rightly divide the word of truth. The use of the Bible is the greatest advancing weapon for Christ. The worker who knows his Bible will constantly read it for strength and apply it in dealing with the unconverted. He will not argue with men, nor talk about God's Word, but he will explain it, and repeatedly refer to it. An open Bible before an inquirer almost always means conversion and spiritual growth to follow. When dealing with your

subject, ask if he has ever considered what the Bible says on the point under discussion. Pertinent passages will at least arrest his attention, and unconsciously interest him somewhat in reading the Bible himself.

Remember to have an open Bible before your companion as you read. Reading to a man will not help a listener and reading with you will. Let the eye help the ear, and make it personal by letting him follow you as you read. Perhaps sometimes ask him to read an occasional verse that needs emphasis, and then you comment on it, asking him to read on. If a man does not understand how God can love him, do not discuss it, but turn to I Corinthians chapter 13, and read it slowly and thoughtfully. Then read John 3:16. In other words, win a man by the love of God. Do not omit Luke 15 with its parable of the prodigal son, nor I John 3:1, 2. If you have one burdened with a sense of guilt and sin, turn to Isaiah 1:18, then Romans chapter 7 and 8. Many men are reached by these chapters; they are a sort of mirror to most men of their own lives.

Prayer

We do not estimate the place and power prayer has in winning others to Christ, prayer for others in intercession, and prayer with others as we take them individually into the very presence of God. First, there is prayer for them. No matter what your method or lack of method may be, take those for whom you are working, to God in prayer. Pray for them by name; pray that you may approach them correctly and appeal to them with divine wisdom. Pray that you may be patient as well as wise with them. Pray that you may turn to the right Scripture to help them. Pray that you may lead them to Christ instead of talking with them about him. Pray that they may be responsive and willing. Pray that their surroundings may not be a hindrance to them. Pray that you may converse with them on the essentials, and not spend the time on unimportant matters. Pray that you may be fearless, clear and exact. Pray that human sympathy and love may influence you to show your heart and soul to touch and melt their hearts. Pray that just the favorable opening may come to you, and that you may be ready to use it. Pray most of all for the Holy Spirit's power with you.

Then secondly, pray with the individual. After Scripture has had its chance, and decision should be reached, get to your knees, and ask him to decide after you have poured out your heart to God for him and with him. To let one know you love him for Christ's sake breaks many a heart. When thus praying, no matter how cold your heart may have been at first, you will feel three are present, and the third is the Saviour of men.

When you pray with the one for whom you are working, be most specific and plain in your petition. Bring him then and there to a decision if possible, and seal the occasion with prayer again. Pour out your soul to God and labor with Christ for that soul. Sometimes an unforgiving spirit is the cause of delay. There is no place so sure to overcome bitterness or hatred as the place of prayer. Leading the human life into the place of prayer will bring divine power into the work, and conquers where you might fail.

Another form of prayer for the individual may be used by putting down upon a list or card the names of those for whom you are praying. The list is for the individual Christian, a definite prayer for a definite soul. Many of these cards are handed to the pastor, and pastor and people unite in prayer for these souls. It is a real method of binding pastor and people in prayer for individuals. A prayer list which includes all your friends is a most inspiring and useful method. Prayer for individuals also makes one alert when opportunities open to speak to them, and directs aright conversation at such times. Friendship and companionship mean more when we realize that we are meeting each other through Christ at the throne of grace, and individuals are conscious of greater power than human speech when they know that you are praying for them. Prayer, then, is a most effective and powerful agency in winning others.

We ought also to pray more in our public utterances for the immediate and direct result of our preaching; that souls may be converted; that hearts may be arrested in sin and turned to God. When a congregation feels that a preacher actually expects results, they begin to expect and pray for them too. If the soul hungers for souls, then public as well as private prayer will claim them.

Method and Means

The method is, after all, secondary, and if it becomes too set and orderly, it will be self-destructive. As soon as one sees your method, the heart and mind are steeled against it, and there is little or no interest. When God's Spirit leads, we are responsive to all kinds of openings and ways. It is wise and right for us, however, to consider methods and means. Christ himself began his work with reaching individuals and training them to work for others. Christ's method still remains; he sought individuals. Recall the woman of Samaria, Nicodemus, the two disciples on the way to Emmaus, Andrew, Philip, Zaccheus, Matthew, and Saul of Tarsus.

The greatest advantage which the large meeting has is so to interest individuals in the truth, that they will inquire from others who are ready to help them, as to the application of the truth they hear. A valuable series of meetings is only sure in interest and result as individuals invite, seek and lead others to be present, and then follow them by individual effort. God works through men, and individuals must reach other individuals,

One of the most efficient means some have used is that of training men and women to call upon their neighbors and personally invite them to services, not a formal invitation but a friendly one. Many departments in church life do this work, but there should be a more definite personal responsibility put upon the members to reach others in extending them the definite invitation to attend God's house and give their lives to the Lord. The church of Christ universal has an immense force in herself to face the work of winning others to Christ, but we have not used that force. Foreign missionaries have appreciated this fact, and in some places the condition of winning others has been imposed on new members before they are accepted into full fellowship.

Some of our churches have had no new members for several years, and some have very few. On the other hand, here is a great force of hundreds of thousands who are not working in the very line of activity which it is their privilege and duty to pursue. Now, there is no question that a pastor has his definite work of preaching. He must also realize that, no matter how in-

tense and far-reaching that work may be, his preeminent work should be in the pulpit. But it is also his work to shepherd his flock, and a shepherd cannot properly do that work without teaching his flock to follow him. He first must be an inviter and winner of men to Christ, and he must train his people to follow him. The great need of the church today is a work within herself, in which her members may become individual and definite workers for the Lord Jesus Christ, and the winners of others to him.

Another very effective method is by correspondence. So many times when we do not find people at home, or when we are not able to approach them as we desire, if we would sit down and write a direct and personal letter, it would have its weight and influence. It should not be a substitute for a personal interview, but is a splendid addition to it, and where the one is denied the other can be used.

The ways and methods for reaching others are manifold, and they are as diversified as the personalities and training of those who are workers. God has new methods and ways to use constantly, but we must be alert in this great work, and reach out in faith and in earnestness. One of the best means of reaching others is to be able to put oneself directly in the place of another, to feel his temptations, to understand his difficulties, and to be willing to meet him on his own ground and with his own needs. If we can establish this human sympathy, we have gone a long way toward reaching others.

Another most effective way must be through the Sunday School and through the regular channels of active participation. Whatever we can do to bring to others the positive need of settling this question for oneself, communicants' classes, catechetical classes, individual pastor's classes, all such methods should be used. A pastor should get into the public and private schools of the children of his congregation, to know where they live and what their work is and what their problems are. Then he should plan in some way to meet them individually. A pastor should go to the various Sunday School classes in his own church, not regularly or at stated times, but informally or by definite arrangement with the teacher, thus getting in touch with the pupils and meeting them on their own ground. He should also arrange special classes to meet them and talk over their relationship to Christ. All

through the church he should have those who are so interested in individuals that they will take to him the special cases and refer them to him.

But after all the greatest method in the world, the greatest means of all in winning others to Christ, is that of persistent, patient, faithful prayer. This activity, followed by action, will be rewarded. Times of revival will spring up. Others will want special services and methods and will suggest them, and our churches will be alive with new material. We shall find men and women are not only crying out, "What must I do to be saved?" but "How may we win others to the Saviour?" We shall all become workmen that need not be ashamed, realizing God's Word never returns to him void. Surely, "He that winneth souls is wise."

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The Sunday School's True Evangelism

By Charles Gallaudet Trumbull

Editor, The Sunday School Times

Abridged and edited by Glenn O'Neal, Ph.D.

There are more than thirty million persons reported in the enrollment of the Sunday Schools of the world. But if all these persons, and all church members as well, knew what the Sunday School is really for, the enrollment would leap upward millions upon millions.

The Sunday School is often spoken of as the child of the church, or the church of tomorrow, or a branch or department of the church. It is more than any and all of these.

The true Sunday School is the church of Jesus Christ engaged in systematic study and teaching of the Word of God for three great purposes: to bring into the body of Christ those within the membership of the Sunday School who are not yet members of the church or of Christ; to train up those who are in Christ into a full-grown knowledge and appropriation of the riches which are theirs because they are Christ's; and to send out into the world fully equipped, victorious soul-winners who shall be Christ's living epistles to those who do not yet know him.

The whole superb work of the Sunday School centers about its textbook, the Word of God. Bible study in the Sunday School is made the means of the three-fold purpose of the Sunday School. The Sunday School is the great organized movement of the church of God for Bible study which has for its end, salvation, character building, and equipment for evangelism. Or to describe the work of the Sunday School partly in theological terms, the purpose of the Sunday School is Bible study for justification, sanctification and service.

Whoever needs to know what the Bible has to say about next-world freedom from the penalty of our sins, and this-world freedom from the power of our sin, together with the supernatural power of God as the equipment of the full grown man for service, may properly be in the Sunday School. Only those who do not need the fullest possible message of the Bible on these subjects can logically stay outside the Sunday School.

The true Sunday School is the whole church of God engaged in systematic Bible study to ascertain the whole will of God as revealed in his Word for their lives. With the cradle roll at one end of the age limit and the home department at the other end for non-attending members, there is little reason today for any one to remain outside the membership of the Sunday School. It is not necessary to attend the Sunday services of the Sunday School in order to be a member in full and regular standing. Literally the entire church membership can with great profit be enrolled: babies, invalids, shut-ins, traveling men, mothers tied down by home duties, railroad men, telegraph or telephone operators — the Sunday School welcomes the representatives of every walk in life. Cradle roll members do not do much reading or studying for themselves; but when the enthusiastic, tactful, loving cradle roll superintendent hurries around to a home in the neighborhood and asks for the name and enrollment of the baby not yet twenty-four hours old, you may be sure that that household, especially the father and mother, are not offended at this show of interest in the little life which is all the world to them. And stony hearts that may have seemed hopelessly remote from the Gospel have been warmed and won to a wide-open acceptance of the love of Jesus Christ because the littlest member of the family first entered the Sunday School through the cradle roll.

Thus it is that the true Sunday School is a mighty evangelistic agency. If the Sunday School is not evangelistic, it is not the Sunday School. It may bear the name of the Sunday School, but that does not make it one. The true Sunday School of the church of Jesus Christ exists solely to make the whole wonderful reach and splendor of the Good News better known, both to those within and without.

There are many methods of evangelism of which the Sunday School makes blessed use. "Decision Day" when wisely observed

has resulted in great blessing. On this day a direct appeal to accept Jesus Christ as Saviour is made from the platform to the school or the department as a whole, and opportunity is given for formal response in the way of signed cards or otherwise. The observance of such a day is most blessed when there has been earnest, faithful preparation for it in prayer, by teachers and officers. It seems better not to have the day announced in advance to the school, but only to teachers and officers, that they may prepare for it in prayer and personal work.

But the all-the-time evangelism of the faithful teacher is the surest and most effective. Most effective, that is, if accompanied by the all-the-time prayer. Prayer meetings of the teachers for the conversion and consecration of the pupils are a secret of the continuously evangelistic Sunday School.

What sort of teaching is done in the Sunday School in which true evangelism is conspicuous?

It is teaching that assumes that the whole Bible is the inspired Word of God; unique, authoritative, infallible. The acceptance of destructive criticism's theories and conclusions can have no place in this teaching.

The evangelistic school knows that all men (and "men" means men, women and children) are lost until saved by the blood of Jesus Christ. The teaching in such a school brings out clearly the lost condition of the entire human race by nature, and recognizes no possibility of salvation by education, character, or any other works of man. It gives full recognition to education as the duty and privilege of the Christian, but it does not substitute education for salvation.

The evangelistic Sunday School holds up the Lord Jesus Christ as the only Saviour of men, accepting the Word of the Holy Spirit that "neither is there any other name under heaven, given among men, whereby we must be saved." And because no man or created being can save another created being that is spiritually lost, the uncreated deity of Jesus as Saviour is recognized and declared. The new birth, accomplished by the Holy Spirit in the one who believes in Jesus Christ as Saviour, marks the passage from death unto life — that is the Gospel of the evangelistic Sunday School.

The workers in such a Sunday School know that no human being can save a soul; they know that no human being, no matter how faithfully and truly he tells the story of salvation and offers the Gospel invitation, can win another soul to Christ or enable that soul to believe on Christ as Saviour. It is recognized that this act of acceptance and belief is not the result of human teaching or telling or persuading or inviting, but is a supernatural work of God. Therefore the evangelistic teacher depends chiefly upon prayer to succeed in the chief mission of the Sunday School. The teacher recognizes that prayer is the great secret, the great essential of effective evangelism. The evangelistic teacher prays souls into salvation before even expecting to be used to that end in teaching or personal conversation.

Not all so-called Sunday Schools are evangelistic. Not all are being supernaturally used of God in the miraculous work of bringing lives into the new birth and the new life in Christ Jesus. There are dangers that threaten the Sunday School of today probably more than in any preceding generation. These dangers not only threaten; they are disastrously and effectively at work in many schools.

The undermining work of the destructive criticism has crept into Sunday School lesson helps. Not only in so-called "independent" courses of Bible study, but in helps on the International Lessons, issued by regular denominational boards, are found lesson comments that assume the error and human authorship of parts of the Bible instead of inerrant, inspired authorship. It has been a distressing thing to many to note this terrible encroachment of the Adversary as he uses the very tools of the church of Christ to lead teachers and pupils away from the hope of eternal life. For, as has been well pointed out, the Adversary's first move is to discredit parts of the Bible, then the atonement of Jesus Christ, then the deity of Christ. And without a Saviour who is God the "evangelism" of the Sunday School is not the Good News.

The Sunday School Times had occasion to investigate a certain "Completely Graded Series" of Sunday School lessons of which the publisher said: "These lessons are already in use in thousands of up-to-date Sunday Schools. The various courses of study have been prepared under the direction of men who are recognized as

authorities in this country in religious education, and they therefore embody the results of the latest scholarship." Upon looking into the lesson courses themselves, such statements as the following were found:

"It is easy to see that the age that produced the Gospels would not be anxious for scientific accounts of the deeds of Jesus, but that it would expect of him exactly the acts that are attributed to him. It is possible therefore that some events, like the restoration of the centurion's servant, were simple coincidences; that others, like the apparent walking of Jesus on the water, were natural deeds which the darkness and confusion caused to be misunderstood; that others, like the turning of water into wine, were really parables that became in course of time changed into miracles. As nearly all the miracles not of healing had their prototypes in the Old Testament, many of them at least were attributed to Jesus because men expected such deeds from their Messiah, and finally became convinced that he must have performed them."

The foregoing paragraph was from a help for the Intermediate teacher. In a similar volume for the Junior teacher there appeared the following discussion of the reasonableness of miracles:

"There are some scholars who find traces of this tendency to magnify the marvelous even in the Gospels themselves, which, with all their uniqueness, are human documents, written by flesh and blood human beings. For example, in our story of Jairus' daughter, Mark's comment, as we have seen, leaves us in doubt whether the little girl was really dead, or only in a swoon, or state of coma. In Matthew's later account, however, we find that Jairus says to Jesus, 'My daughter is even now dead.' When they reach the house, flute players, hired for the funeral, are already on the scene. This increases the marvel of the story, but does not seem to add to its moral significance. It is possible that not a few of the accounts of miraculous deeds, attributed to Jesus, are the product of this same tendency. By this is meant the tendency to magnify the marvelous, as seen in apocryphal legends, arising from a 'vulgar craving for signs and wonders.'"

Junior teachers were told, in explanation of the omission of the story of Ananias and Sapphira:

"This fear is explained by the story of Ananias and Sapphira, which precedes this sentence in the complete text of Acts. This

story is like a number of other ancient narratives, in that the facts are probably recorded with substantial accuracy; but the author's own interpretation of these facts seems to us, in these days, not altogether satisfactory. There is no reason for doubting the account of the deception practised on the apostles by this unscrupulous couple, Ananias and Sapphira; nor the account of Peter's rebuke; nor the statement that they both died shortly after receiving the rebuke. In that period of the world's history people would inevitably conclude that this death was direct manifestation of the divine wrath invoked by Peter. This interpretation, however, seems inconsistent with the Christian conception of God as a loving and patient Father. On account of the primitive ideas which it reflects, the story has been omitted from the Junior Bible."

As was editorially stated in *The Sunday School Times*, which discussed this series of lessons, it is only too true that: "There are those who have not taught the whole Christ of the New Testament and the Old, but have been busy about the presenting of a different and lesser Person. They have followed and taught Jesus of Nazareth as the ideal teacher and leader, acknowledging him as indeed the most extraordinary development among the noblest sons of God, and the Gospel story of him as usually reliable, but they have not been presenting Jesus unreservedly as the eternal Christ in all that the Scriptures in their uttermost struggling for full expression claim that he is; as all that he was, very Life itself to the disciplined mind and the revolutionized personality of Paul; as all that he is to those who daily testify in word and deed to the liberty from the crushing bondage of sin by his indwelling."

The same editorial discussed the peril of teaching a "modified Christ." It went on to say:

"It is no uncommon thing to find teachers of the Bible who are thus teaching a modified Christ. The cautionary attitude, to say the least, of a type of influential scholarship, on the trustworthiness of the Scriptures, and the encouraging of suspended opinion as to the claims of Christ, are more confusing and insidious in their results on the mind and the life than a flat denial of cherished truth by confessed unbelievers. The New Testament writers, on the one hand, are not wholly able within the range

of human vocabularies to find language that will release the streams of inspired truth concerning the Lord Jesus. In their most rapt ecstasy, as in their apologetic, they cannot exalt the Christ as they would, because not he, but language, is inadequate. They simply cannot say enough of him. But, on the other hand, there is a type of modern scholarship not without its influence upon the trained and untrained Bible teacher alike, which is careful not to say too much of Jesus. There is a restraint in its deliverances about him, a cautious and reserved detachment, which would seem to belong as a method rather to the outside observer than to the inner disciple. Ethical and social leadership and supremacy are freely attributed to Jesus, but this type of biblical scholarship does not seem, in dealing with Jesus, to be dealing with the same eternal Christ who was disclosed to John and Peter and Paul and others of like mind and experience. Indeed, the limitless ascriptions of John, the sweeping declarations of Peter, the passionate abandon of Paul, by no means characterizes this kind of scholarship. On the contrary, its Jesus is far less than the New Testament Christ; its New Testament a record quite open to reasonable doubt. Yet the superior advantages of lesson helps embodying the results of this attitude toward Jesus and the record of his life are widely urged upon teachers and pupils in the Sunday School today."

Against all such encroachments upon the Word of God, upon the Gospel of Jesus Christ, and upon a clear vision of men's eternal need of that Gospel, the Sunday School of true evangelism must stand with the firmness of the Rock of Ages. Only the power of Christ can enable us to stand thus firmly in the strength of Christ. He is doing just this, with blessed results, for Sunday Schools that ask him to do so upon his own terms.

The social service program, which includes so many things Christian in spirit, but which in many cases so disastrously puts fruit ahead of root, is a danger against which the Sunday School needs to guard, especially in its adult classes. The salvation of society regardless of the salvation of the individual is a hopeless task; and the Sunday School of true evangelism will not enter upon it. But the Sunday School that brings the good news of Jesus Christ to the individuals of any community lifts society as the usual social service program can never do.

One last word is necessary. If the Sunday School is really to do its work as an evangelizing agent, the Sunday School must consist of workers whose personal lives are radiant with victory. The Sunday School of true evangelism declares with convincing power the message of the victorious life.

Here is an evangel, a Good News, which is all too new to many a follower of the Lord Jesus Christ who rejoices in the Sunday School as his field of service. But our Lord wants it to be the experienced possession of his every follower.

Evangelism that is limited to the Good News that there is freedom from the penalty of our sins is only a half-way evangelism. It is a crippled, halting evangelism. If we would tell "that sweet story of old," let us tell the whole story.

And the whole story is that our Lord Jesus Christ came, not only to pay the penalty of our sins, but to break the power of our sin. He laid aside his glory and came from heaven to earth, not only that men might be saved from dying the second death, but also that they might live without sinning in this present life. Here is Good News indeed; so good that to many it sounds too good to be true. But, praise God, it is true! When the Holy Spirit says to us, "Sin shall not have dominion over you: for ye are not under law, but under grace," he means it. When Paul declared in the exultant joy of the Spirit, "The law of the Spirit of life in Christ Jesus made me free from the law of sin," he meant it. And the same Spirit of life in Christ Jesus is making men free today from the law of sin, when they are ready to take him at his word. When the beloved Apostle wrote, under the direction of the Holy Spirit, "My little children, these things write I unto you that ye may not sin," he meant just that. When our Lord Jesus himself said, first, "Every one that committeth sin is the bondservant of sin"; and then, instead of leaving us hopelessly there, went on to say: "If therefore the Son shall make you free, ye shall be free indeed," he was trying to tell us what his whole salvation is.

The victorious life is not a life made sinless, but it is a life kept from sinning. It is not, as has well been said, that the sinner is made perfect here in this life, but that the sinner even in this life has a perfect Saviour. And that Saviour is more than

equal, while we are still in this life, to overcoming all the power of our sin.

The Keswick convention in England has for many years been blessedly used of God in spreading abroad the Good News of the Gospel of victory over sin. The life that is surrendered unconditionally in the faithfulness of that Saviour Lord to make his promises true, begins to realize the meaning of the unspeakable riches of God's grace.

There are Sunday School teachers who are rejoicing today in the privilege of telling their classes the whole message of true evangelism. May God mightily increase the numbers of those who shall bear witness, by their victorious lives and by their eager glad message, to the whole evangelism of the Word: the saving and the keeping power of our wonderful Lord and Saviour Jesus Christ. Then, "If he shall be manifested, we may have boldness, and not be ashamed before him at his coming."

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The Place of Prayer in Evangelism

By Rev. R. A. Torrey, D.D.

*Dean of The Bible Institute of Los Angeles
Los Angeles, California*

Abridged and emended by James H. Christian, Th.D.

The most important human factor in effective evangelism is prayer. There have been great awakenings without much preaching, and there have been great awakenings with absolutely no organization, but there has never been a true awakening without much prayer.

The first great ingathering in human history had its origin, on the human side, in a ten days' prayer meeting. We read of the small company of early disciples: "These all with one accord continued stedfastly in prayer" (Acts 1:14). The result of that ten days' prayer meeting is recorded in the second chapter of the Acts of the Apostles: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (2:4), and "there were added unto them in that day about 3,000 souls" (2:41). That awakening proved real and permanent; those who were gathered in on that greatest day in all Christian history, "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers" (2:42). "And the Lord added to them day by day those that were being saved" (2:47).

Every great awakening from that day to this has had its earthly origin in prayer. "The Great Awakening" in the eighteenth century, in which Jonathan Edwards was one of the central figures, began with his famous "Call to Prayer." The work of David Brainerd among the North American Indians, one of the most marvelous works in all history, had its origin in the days and nights that Brainerd spent before God in prayer for an endue-

ment of power from on high for this work. In 1830 there was a revival in Rochester, New York, in which Charles G. Finney was the outstanding human agent. This revival spread throughout that region of the state and 100,000 persons were reported as having connected themselves with the churches as the result of this work. Mr. Finney himself attributed his success to the spirit of prayer which prevailed. He says in his autobiography:

"When I was on my way to Rochester, as we passed through a village some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal boat, jumped aboard to have a little conversation with me . . . The Lord gave him a powerful spirit of prayer, and his heart was broken. As he and I prayed together, I was struck with his faith in regard to what the Lord was going to do there. I recollect he would say, 'Lord, I do not know how it is; but I seem to know that Thou art going to do a great work in this city.' The spirit of prayer was poured out powerfully, so much so, that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching.

"And here I must introduce the name of a man, whom I shall have occasion to mention frequently, Mr. Abel Clary. . . . He had been licensed to preach; but his spirit of prayer was such—he was so burdened with the souls of men—that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony . . . This Mr. Clary continued in Rochester as long as I did, and did not leave it until after I had left. He never, that I could learn, appeared in public, but gave himself wholly to prayer."

Perhaps the most remarkable awakening ever known in the United States was the great revival of 1857. As far as its human origin can be traced, it began in the prayers of a humble city missionary in New York named Landfear. He not only prayed himself but organized a noon meeting for prayer. At first the attendance was very small; at one meeting there were only three present, at another two, and at one meeting he alone was present. But he and his associates persisted in prayer until a fire was kindled that spread throughout the whole city, until prayer meetings were being held at every hour of the day and night, not

only in churches but in theaters. When this had gone on for some time, Dr. Gardner Spring, one of the most eminent Presbyterian ministers in America, said to a company of ministers, "It is evident that a revival has broken out among us, and we must preach." One of the ministers replied, "Well, if there is to be preaching, you must preach the first sermon," and Dr. Gardner Spring consented to preach. But no more people came out to hear him preach than had come out for prayer. So the dependence was put upon prayer and not preaching; the fire spread to Philadelphia, and then all over the land until it is said that there was no part of the country where prayer meetings were not going on, and the whole nation was moved, and there were conversions and accessions to the church everywhere by the hundreds and thousands.

This awakening in America was followed by a similar awakening, though in some respects even more remarkable, in Ireland, Scotland and England, in 1859 and 1860. The most important human factors in the origin of the wonderful work seem to have been four young men who began to meet together in the old schoolhouse in the neighborhood of Kells in the north of Ireland. Here night after night they wrestled with God in prayer. About the spring of 1858 a work of power began to manifest itself. It spread from town to town and from county to county; congregations became too large for any building, meetings were held in the open air, oftentimes attended by many thousands of people. Hundreds of persons were frequently convicted of sin in a single meeting; men were smitten down with conviction of sin while working in the field. In some places the criminal courts and jails were closed because there were no cases to try and no criminals to be incarcerated. The fruits of that wonderful work abide to this day. Many of the leading persons even in the churches of America were converted at that time in the north of Ireland. While men like Dr. Grattan Guinness and Brownlow North were greatly used at that time, the revival spread not so much through preachers as through prayer. The wonderful work of Mr. Moody in England, Scotland and Ireland in 1873, and the years that followed, beyond a question had its origin on the manward side in prayer. His going to England at all was in answer to the importunate prayers of a bed-ridden saint. The first demonstration

of God's power through his preaching was in a church in the north of London a year before he went to England for this work. In this meeting 500 people definitely accepted Christ in a single night. This was the direct and immediate outcome of the prayers of this same bed-ridden saint. While the spirit of prayer continued, Mr. Moody went on with power, but as is always the case, in the course of time less and less was made of prayer and his work fell off perceptibly in power.

The great Welsh revival in 1904 and 1905 was unquestionably the outcome of prayer. A year before the writer began his work in Cardiff, it was announced that he was going to Cardiff, and for a year prayer went up from thousands of devoted Christians that there would be not only a revival in Cardiff but throughout Wales. When we reached Cardiff we found that early morning prayer meetings had been held in Penarth, one of the suburbs of Cardiff, for months. Yet at first the work went very slowly. There were great crowds, most enthusiastic singing, but little manifestation of real convicting and regenerating power. A day of fasting and prayer was appointed. This was observed not only in Cardiff but in different parts of Wales. There came an immediate turn of the tide; the power of God fell. For a whole year after our meetings closed in Cardiff, the work went on in that city, meetings every night with a very large number of conversions. All over Wales the work of God continued, largely without human instruments except in the way of prayer with 100,000 conversions reported in a year. It was one of the most remarkable works of God in modern times, and from Wales there went forth a fire from God to the uttermost parts of the earth, and only eternity will reveal the glorious results of that work.

And not only has it been demonstrated over and over again in a large way that widespread revivals are the certain outcome of intelligent and prevailing prayer, but in smaller circles the power of prayer has been demonstrated over and over again. In a very obscure village in the state of Maine, where apparently nothing was being accomplished by the churches, a few earnest Christian men got together and organized a prayer band. They selected apparently the most hopeless case in all the village and centered their prayers upon him, importuning God for his conversion. The

man was a drunkard and a wreck. In a short time the man was thoroughly converted. Then the praying band centered its prayers upon another man, the second hardest case in the village, and he was converted; and so the work went on until about two hundred were converted in a single year.

In a little village in the state of Michigan, way off from the railroad, a Presbyterian and a Methodist minister united in an effort to win the unsaved to Christ. They were backed by a faithful praying band. While the Presbyterian preached and the Methodist exhorted, this praying band were in the back room crying to God for his blessing on the work. They would select individuals in the community to pray for. In some instances these men would come into the meeting the very night they were being prayed for and be converted. The work grew to be so remarkable that ministers and multitudes of the people would drive for miles to witness the wonderful work.

The history of foreign missions abounds in illustrations of the importance and power of prayer in worldwide evangelism. All will recall "the haystack" prayer meeting and its results, and the sending out of the 100 by the China Inland Mission in 1887.

Illustrations of this character could easily be multiplied. The history of the church demonstrates beyond a question that the most important human factor in the evangelism of the world is prayer. The great need of the present hour is prayer. In our work at home and abroad we are placing more and more dependence upon men, machinery, and methods, and less and less upon God. Evangelism at home is becoming more and more mechanical, and methods are being resorted to that are more and more revolting to all spiritually minded people; while evangelism abroad is becoming more and more merely educational and sociological. What is needed above everything else today is prayer, true prayer, prayer in the power of the Holy Ghost, and prayer that meets the conditions of prevailing prayer so plainly laid down in the Word of God.

All that is said thus far is more or less general, but if anything practical is to be accomplished we must be specific. In what directions should we put forth prayer, if we would see that effective evangelism for which so many are longing?

First of all, we should pray for individuals. Under God's guidance we should select individuals upon whom we should center our prayers. Every minister and every Christian should have a prayer list, i.e., he should write at the top of a sheet of paper the following words (or words to the same effect): "God helping me, I will pray earnestly and work persistently for the conversion of the following persons." Then he should kneel before God and ask God definitely and in the most thoughtful earnestness and sincerity, to show him whom to put on that prayer list, and as God leads him to put different persons on that prayer list, he should write their names down. Then each day he should go to God in very definite prayer with that prayer list and cry to God in the earnestness of the Holy Spirit for the conversion of these individuals and never cease to pray for them until they are definitely converted. If there were space we could record most marvelous instances of conversion in many lands as the outcome of such prayer lists.

Second, we should pray for the individual church and community. Pray definitely for a spiritual awakening, pray that the members of the church be brought onto a higher plane of Christian living, that the church be purged from its present compromise with the world, that the members of the church be clothed with power from on high and filled with a passion for the salvation of the lost. We should pray that through the church and its membership, many may be converted and that there be a genuine awakening in the church and community. Any church or community that is willing to pay the price can have a true revival. That price is not building a tabernacle and calling some widely-known evangelist and putting large sums of money into advertising and following other modern methods. The price of a revival is honest, earnest prayer in the Holy Spirit, prayer that will not take no for an answer. Let a few people in any church or community get thoroughly right with God themselves, then let them band themselves together and cry to God for a revival until the revival comes, with a determination to pray through, no matter how long it takes. Then let them put themselves at God's disposal for him to use them in personal work, testimony, or anything else, and a genuine revival of God's work in the power of the Holy Ghost is bound to result. The writer has said substantially

this around the world; time and again, the advice has been followed, and the result has always been the same, a real, effective, thoroughgoing work of God.

Third, we should pray for the work in foreign lands. The history of foreign missions proves that the most important factor in effective missionary work is prayer. Men, women, and money are needed for foreign missions, but what is needed most of all is prayer. We should pray very definitely for God's guidance upon the secretaries and other officers of our foreign missionary boards. We should pray for definite fields and for the definite thrusting forth of laborers into those fields. We should pray very specifically for the men and women who have gone into the field. One feels when he gets to the foreign field as if the very atmosphere was taken possession of by "the prince of the power of the air." We should pray at all seasons in the Spirit, and watch thereunto in all perseverance, that God would give to these men and women victory in their personal conflict, and power in their efforts to win men from the delusions of the false religions that eternally destroy, to the truth of the Gospel that eternally saves. We should pray too very definitely for the converts on the foreign fields, for their deliverance from error, delusion, and sin, and that they may become intelligent, well-balanced, strong, and useful members of the body of Christ. We should pray for the churches that are formed as the outcome of missionary effort in foreign lands.

Finally, we should pray for the evangelization of the world in the present generation. God has been calling the church as never before to the evangelization of the world, but the church as a whole has slept on and not responded to the call, and it almost seems as if the door was at last being closed and that our Lord was saying to us as he said to the disciples who slept in the Garden of Gethsemane, "Sleep on now, the opportunity I gave you and that you despised is now gone." Let us pray that if he tarry, God will give us one more opportunity and that he will lead his church to improve that opportunity as it is given.

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Foreign Missions or World-Wide Evangelism

By Robert E. Speer

*Secretary, Board of Foreign Missions of
The Presbyterian Church, U. S. A.
New York City*

Edited by Arnold D. Ehlert, Th.D.

Argument in behalf of foreign missions is generally either needless or useless. It is needless with believers; with unbelievers it is useless. And yet not wholly so; for often believers and unbelievers alike have taken their opinions at second hand, and an honest first hand study of the facts and principles of the missionary enterprise leads the one group to believe with deeper conviction and a firmer hope, and shakes the skepticism and opposition of the others who have known neither the aims nor the motives which inspire the movement.

Because foreign missions is a religious movement, however, the fundamental argument for it is of necessity a religious argument, and will be conclusive only in proportion as the religious convictions on which it rests are accepted. It rests first of all upon God. If men believe in God they must believe in foreign missions. It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found. We cannot think of God except in terms which necessitate the missionary idea.

He is one. There cannot, therefore, be such different tribal or racial gods as are avowed in the ethnic religions of the East, and assumed in the ethnic politics of the West. Whatever God exists for America exists for all the world, and none other exists. And that cannot be true of God in America which is not true of him also in India. Men are not free to hold contradictory con-

ceptions of the same God. If there be any God at all for me, he must be every other man's God, too. And God is true. To say that he is one is merely to say that he is. To say that he is true is to begin to describe him, and to describe him as alone he can be. And if he is true he cannot have taught men falsehood. He will have struggled with their ignorance in his education of mankind, but it cannot have been his will (or be his will now) that some men should have false ideas of him or false attitudes toward him. A true God must will to be truly known by all men. And God is holy and pure. Nothing unholy or impure can be of him. Anything unholy or impure must be abhorrent to him, if in religion the more abhorrent because the more misrepresentative of him, the more revolting to his nature. If anywhere in the world religion covers what is unclean or unworthy, there the character of God is being assailed. And God is just and good. No race and no man can have slipped through the fatherly affection of a loving God. Any inequality or unfairness or indifference in an offered god would send us seeking for the real one whom we should know was not yet found. A god who was idols in China, fate in Arabia, fetiches in Africa, and man himself with all his sin in India, would be no god anywhere. If God is one man's father, he is or would be every man's father. We cannot think of God, I say it reverently, without thinking of him as a missionary God. Unless we are prepared to accept a God whose character carries with it the missionary obligation and idea, we must do without any real God at all.

When men believe in God in Christ the argument for missions becomes still more clear. It is by Christ that the character of God is revealed to us. One of his most bold and penetrating words was his declaration, "The day will come when they shall slay you, thinking that they do service unto God, and these things will they do unto you because they have not known the Father or me." The best people of his day, he declared, were ignorant of the true character of God. Only those truly knew it who discovered or recognized it in him. "He that hath seen me hath seen the Father. No man cometh unto the Father but by me. No man knoweth the Son save the Father, and no man knoweth the Father save the Son and he to whomsoever the Son willeth to reveal him." These are not arbitrary statutes. They

are simple statements of fact. The world's knowledge of the character of God has depended and depends now on its knowledge of God in Christ. A good and worthy, an adequate and satisfying God, i.e., God in truth, is known only where men have been in contact with the message of the historic Christ.

This simple fact involves a sufficient missionary responsibility. Men will only know a good and loving Father as their God, i.e., they will know God, only as they are brought into the knowledge of Christ, who is the only perfect revelation of God. For those who have this knowledge to withhold it from the whole world is to do two things: It is to condemn the world to godlessness, and it is to raise the suspicion that those who think they have the knowledge of God are in reality ignorant of what Christ was and what he came to do. "It is the sincere and deep conviction of my soul," said Phillips Brooks, "when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true." And I recall a remark of Principal Rainy's to the effect that the measure of our sense of missionary duty was simply the measure of our personal valuation of Christ. If he is God to us, all in all to our minds and souls, we shall realize that he alone can be this to every man, and that he must be offered thus to every other man. The Unitarian view has never produced a mission, save under an inherited momentum or the communicated stimulus of evangelicalism, and it has been incapable of sustaining such missions as it has produced. But when men really believe in God in Christ, and know Christ as God, they must, if they are loyal to themselves or to him, share him with all mankind.

For, child of one race and one time though he was, and that race the most centripetal of all races, Christ thought and wrought in universals. He looked forward over all ages and outward over all nations. The bread which he would give was his flesh, which he would give for the life of the world. He was the light of the whole world. If he should be lifted up he would draw all men unto himself. His disciples were to go into all the world and make disciples of all nations. His sheep were not of a Jewish

fold alone. It was not of a race but of a world that the Father had sent him to be the Saviour. He did not regard himself as one of many saviours and his revelation as one of many revelations. He was the only Saviour of men, and his was the only revelation of the Father God. "I have long ago ceased to regard the history of the Hebrew race as unique," writes a well-known Christian leader of our day. "It was well for us in our early days that our studies were directed toward it, and we saw how the Hebrew people found God in every event in their history, but we believe that Assyria and Babylon, Nineveh and Rome, could have similar stories written of God's dealings with them." Now, whether the history of the Hebrew race is unique or not is not a matter of theory. It is a simple question of fact. If it was not unique, then where is its like? What other history produced a vocabulary for a revelation? What other history yielded God to humanity? What other ended in a Saviour? As a simple matter of fact, Christianity, which sprang out of this race and this history, is unlike all other religions in its kind. As such, it never contemplated anything else than a universal claim. If it shrinks into a mere racial cult, it separates itself from its Founder and life, and utterly abandons its essential character.

Not only is the missionary duty inherent in the nature of Christianity and in the Christian conception of God, i.e., in the real character of God, but it is imbedded in the very purpose of the Christian church. There were no missionary organizations in the early church. No effort was made to promote a missionary propaganda, but the religion spread at once and everywhere. The genius of universal extension was in the church. "We may take it as an assured fact," says Harnack, "that the mere existence and persistent activity of the individual Christian communities did more than anything else to bring about the extension of the Christian religion."

Bishop Montgomery in his little book, *Foreign Missions*, recalls Archbishop Benson's definition of four ages of missions, "First, when the whole church acted as one; next, when missions were due to great saints; thirdly, to the action of governments; lastly, the age of missionary societies." The church at the outset was a missionary society. The new Christians were drawn together spontaneously by the uniting power of a common life,

and they felt as spontaneously the outward pressure of a world mission. The triumphant prosecution of that mission and the moral fruits of this new and uniting life were their apologetics. They did not sit down within the walls of a formalized and stiffened institution to compose reasoned arguments for Christianity. The new religion would have rotted out from heresy and anemia in two generations if they had done so.

As an old writer of the Church of England has put it: "The way in which the Gospel would seem to be intended to be alike preserved and perpetuated on earth is not by its being jealously guarded by a chosen order and cautiously communicated to a precious few, but by being so widely scattered and so thickly sown that it shall be impossible, from the very extent of its spreading, merely to be rooted up. It was designed to be not as a perpetual fire in the temple, to be tended with jealous assiduity and to be fed only with special oil; but rather as a shining and burning light, to be set up on every hill, which should blaze the broader and the brighter in the breeze, and go on so spreading over the surrounding territory as that nothing of this world should ever be able to extinguish or to conceal it." The sound doctrine of the church was safeguarded by the wholesome hygienic reflex action of service and work and conquest. And its light and life convinced men, because men saw them conquering souls. The church was established to spread Christianity, and to conserve it in the only way in which living things can ever be conserved, by living action. When in any age or in any land the church has forgotten this, she has paid for her disobedience. So long as there are any unreached men in the world or any unreached life, the business of the church is her missionary duty.

The fourth deep ground of missionary duty is the need of humanity. The world needs Christ today as much and as truly as it needed him nineteen centuries ago. If Judaism and the Roman Empire needed what Christ brought then, Hinduism and Asia need it now. If they do not need him now, no more was he needed then. If they can get along without him just as well, the whole world can dispense with him. If there is no missionary duty, the ground falls from under the necessity, and therefore from under the reality of the incarnation. But that world into which he came did need Christ. Men were dead without him. It

was he who gave them life, who cleansed their defilement, who taught them purity and service and equality and faith and gave them hope and fellowship. He alone can do this now. The non-Christian world needs now what Christ and Christ alone can do for it.

The world needs the social message and redemption of Christianity. Paul tells us that it met and conquered the inequalities of his time, the chasm between citizen and foreigner, master and slave, man and woman. These are the chasms of the non-Christian world still. It has no ideal of human brotherhood save as it has heard of it through Christianity. Not one of the non-Christian religions or civilizations has given either women or children, especially girl children, their rights. There is human affection. The statement of a recent writer regarding China, that "children are spawned and not born," is surely most untrue save on the basest levels of life. But the proverb of the Arab women of Kesrawan too truly suggests the Asiatic point of view: "The threshold weeps forty days when a girl is born." And between man and man the world knows no deep basis of common humanity, or if it knows, it has no adequate sanction and resources for its realization. Its brotherhood is within the faith or within the caste, not as inclusive as humanity. It wants what all the world wanted until it found it through Christ. "In his little churches, where each person bore his neighbor's burden, Paul's spirit," says Harnack, "already saw the dawning of a new humanity, and in the Epistle to the Ephesians he has voiced this feeling with a thrill of exaltation. Far in the background of these churches, like some unsubstantial semblance, lay the division between Jew and Gentile, Greek and Barbarian, great and small, rich and poor. For a new humanity had now appeared, and the apostle viewed it as Christ's body, in which every member served the rest, and each was indispensable in his own place." The great social idea of Christianity is still only partially realized by us. But we do not have it at all unless we have it for humanity, and it can be made to prevail anywhere only by being made to prevail everywhere.

The world needs, moreover, the moral ideal and the moral power of Christianity. The Christian conceptions of truth and purity and love and holiness and service are original. Every ideal

except the Christian ideal is defective. Three other sets of ideals are offered to men. The only other theistic ideals are the Mohammedan and the Jewish. The Mohammedan ideal expressly sanctions polygamy, and the authority of its founder is cited in justification of falsehood. The Jewish ideal is wholly enclosed in and transcended by the Christian. Buddhism and Shintoism and Confucianism offer men atheistic ideals, i.e., ideals which abandon the conception of the absolute and cannot rise above their source in man who made them. Hinduism, with its pantheism, is incapable of the moral distinctions which alone can produce moral ideals, and as a matter of fact owes its worthy moral conceptions today exclusively to the influence of Christianity. But it is not ideals alone — it is power for their realization that the world requires. That power can be found only in life, in the life of God communicated to men. Who offers this or pretends to offer it but Christ? How can it be offered by religions which have no God, or whose God has no character?

Only the Gospel can meet the world's need. Commerce and government, philanthropy and education, deal with it superficially, and in the hands of shallow or evil men only accentuate it. A force is needed which will cut down to the roots, which deals with life in the name and by the power of God, which marches straight upon the soul and reconstructs character, which saves men one by one. Here we are flat upon the issue, and not to evade or confuse it, I will put it unmistakably. It is our duty to carry Christianity to the world because the world needs to be saved, and Christ alone can save it. The world needs to be saved from want and disease and injustice and inequality and impurity and lust and hopelessness and fear, because individual men need to be saved from sin and death, and only Christ can save them. His is the only power which will forgive and regenerate, which will reach down deep enough to transform, and will hold till transformation is fixed.

And Christianity does this by striking down to the individual and saving him. It saves him by the power of God in Christ, working in and upon him. The missionary duty is this duty. "I hold education," says Uchimura, "as essentially personal and individualistic." And he uses the term education in its broad sense. There is more to education than this. Society is something more

than the sum-total of individuals, but it begins and ends with individuals, and the need of the world is primarily the need of its individuals, and the salvation of the world in Christ's way can only be the salvation of its soul through the salvation of its souls.

Some years ago we heard a great deal about the need of educating and civilizing the world before we try to change its religion. Dr. George Hamilton advanced this argument in the General Assembly of the Church of Scotland in 1796: "To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me to be highly preposterous in as far as it anticipates, nay, as it even reverses the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the 'Principia' of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both as equally romantic and visionary." We do not hear so much of this view now. Civilization has shown what a vain and empty thing it is, and we know that the sin and passion in human hearts, which it cannot destroy, are as real and dreadful in America and in all the neutral nations as they are in the nations at war. God is man's one need. Man cannot save himself or make anything out of himself. He needs what God and God alone can do for him. If that is true of Europe and America, it is true of all the rest of the world. Jesus Christ is the one Saviour of men and each man in the world needing that Saviour has a right to look to those who know of him to tell of him to all mankind.

Even as a purely religious movement, however, there are some who object to foreign missions on the ground that there are other religions in the world which are true for their followers and which meet their needs as truly as Christianity meets ours. They say that a fair comparison of Christianity with other religions destroys the claim of Christianity and makes foreign missions unnecessary. Is this true? What are the conclusions which such a comparison presents?

1. In the first place it is a significant fact that Christianity is the only religion which is trying to make good its claim to universalism. None of the non-Christian religions is making any real effort to do so. Islam is spreading in Africa and India and even in South America, where it claims thousands, and in Europe, where it boasts of millions, but in North America it has made little progress. The bounds of Confucianism are contracting. Shintoism was dealt a crippling blow by the defeat of Japan in World War II, and while there are many new Shinto sects they do not subscribe allegiance to the state form of it. Zoroastrianism, one of the worthiest of the ancient religions, has almost vanished in the land of its origin, and numbers comparatively few adherents in India. Hinduism is geographically limited, save as a philosophy, by its principle of caste, and Buddhism claims only about 300,000 adherents outside of Asia. But Christianity is moving out over all the earth with steadily increasing power, with ever multiplying agencies, with ever enlarged devotion, and with open and undiscourageable purpose to prepare for Christ's kingship over the world. And not less significant than the fact of Christianity's missionary purpose, is the method of it. With no trust in secular support, in spite of all slanders which charge otherwise, with purely moral agencies and with fair comparison of its treasures with anything that the world can offer, Christianity goes fearlessly forth to deal with all the life and thought of man and to solve his problems and meet his needs in the name and strength of God.

2. At the root of all things is the idea of God. Here all religions meet to be judged. "The truth and the good inherent in all forms of religion is that, in all, man seeks after God. The finality of Christianity lies in the fact that it reveals the God for whom man seeks" (Jevons, *Introduction to the Study of Comparative Religion*, p. 258). The best that can be said of any non-Christian religion is that it is seeking for that which Christianity possesses — the true and perfect God. "The conception of God with which Christianity addresses the world, is the best that man can form or entertain."

If it is asked, "What is that excellence in Christianity by virtue of which it is entitled to be a missionary religion and deserves to be received by all men?" — the answer is:

"Christianity is entitled to be a missionary religion and to displace all other religions, because of its God.

"There are many glories in the religion of Jesus Christ, and it can do many services for men; but its crowning glory, or rather the sum of all its glory, is its God. Christianity has such a conception of God as no other religion has attained; and, what is more, it proclaims and brings to pass such an experience of God as humanity has never elsewhere known. It is in this that we find that superiority which entitles Christianity to offer itself to all mankind.

"It is necessary to tell in few words what this God is who is the glory of Christianity and the ground of its boldness in missionary advances — this God so infinitely excellent that all men may well afford to forget all their own religions, if they may but know him. The God of Christianity is one, the sole source, Lord and end of all. He is holy, having in himself the character that is the worthy standard for all beings. He is love, reaching out to save the world from sin and fill it with his own goodness. He is wise, knowing how to accomplish his heart's desire. He is Father in heart, looking upon his creatures as his own, and seeking their welfare. All this truth concerning himself, he has made known in Jesus Christ the Saviour of the world, in whom his redemptive will has found expression, and his saving love has come forth to mankind."

Set over against this conception of God the views which we have seen that the non-Christian religions take of him, and it does not need to be shown that the religion of the Christian God has supreme rights among men.

"A religion that can proclaim such a God, and proclaim him on the ground of experience, is adapted to all men, and is worthy of all acceptance. Since Christianity is the religion of such a God, Christianity deserves possession of the world. It has the right to offer itself boldly to all men, and to displace all other religions, for no other religion offers what it brings. It is the best that the world contains. Because of its doctrine and experience of the perfect God, it is the best that the world can contain. Its contents can be unfolded and better known, but they cannot be essentially improved upon. At heart, Christianity is simply

the revelation of the perfect God, doing the work of perfect love and holiness for his creatures, and transforming them into his own likeness so that they will do the works of love and holiness towards their fellows. Than this nothing can be better. Therefore, Christianity has full right to be a missionary religion, and Christians are called to be a missionary people."

3. From its unique and adequate conception of God, it follows that Christianity has a message to the world which is full of notes which the non-Christian religions do not and cannot possess. Even ideas which some of these religions share with Christianity, such as "belief in an after life, in the difference between right and wrong, and that the latter deserves punishment; in the need of an atonement for sin; in the efficacy of prayer; in the universal presence of spiritual powers of some kind"; belief in the sovereignty of God, in the immanence of God, in the transitoriness and vanity of this earthly life on one hand, and in the infinite significance of this life and the sacredness of the human order on the other — have a relationship and a significance in Christianity, with its perfect God, which makes them totally different from the conceptions of other religions. And beside these, Christianity has a whole world of conceptions of its own — the fatherhood of God, the brotherhood of man, redemption, the incarnation of a personal God, atonement, character, service, fellowship.

4. In its conception of sin, in its provision for sin's forgiveness and defeat, and in its ideals of salvation and the free offer of its salvation to every man, Christianity is unique and satisfying. Christianity sees sin as the supreme evil in the world, it regards it as a want of conformity to the perfect will of God, or as transgression of his perfect law; it teaches that sin is not a matter of act only, but also of thought and desire and will — a taint in the nature; it insists that God is not responsible for it or for any evil; it emphasizes the guilt and horror of it, and the deadly consequences both for time and eternity, and it opens to man a way of full forgiveness and clean victory. In contrast with this view, Mohammedanism teaches that sin is only the willful violation of God's law; sins of ignorance it does not recognize; its doctrine of God's sovereignty fixes the responsibility for sin on God and dissolves the sense of guilt, and it denies the evil taint of sin in human nature. In Hinduism sin as opposition to the will of a

personal God is inconceivable; it is the inevitable result of the acts of a previous state of being; it is evil, because all existence and all action, good as well as bad, are evil, and it is illusion, as all things are illusion. In pure Buddhism there can be no sin in our sense of the word, because there is no God; sin there means "thirst," "desire," and what Buddhism seeks to escape is not the evil of life only, but life itself; and its conception of the sins that impede, while including much that is immoral, does not include all, and does not include much on the other hand that has no immoral character at all. Confucianism makes no mention of man's relation to God, and totally lacks all conception of sin. In one word, Christianity is the only religion in the world which clearly diagnoses the disease of humanity and discovers what it is that needs to be healed and that attempts permanently and radically to deal with it.

And so, also, Christianity alone knows what the salvation is which men require, and makes provision for it. In Christianity salvation is salvation from the power and the presence of sin, as well as from its guilt and shame. Its end is holy character and loving service. It is available for men here and now. In the Mohammedan conception salvation consists in deliverance from punishment, and deliverance not by redemption and the sacrifice of love, but by God's absolute sovereignty. The Hindu idea of salvation is to escape from the sufferings incident to life, to be liberated from personal, conscious existence, and this liberation is to be won by the way of knowledge, knowledge being the recognition of the soul's essential identity with Brahma, the impersonal God, or by the way of devotion, devotion being not faith in a God who works for the soul, but the maintenance by the soul of a saving attitude of mind toward the deity chosen to be worshiped. This is actual Hinduism, not the nobler doctrine of the *Vedas*. In Buddhism salvation is the extinction of existence. Indeed, there is no soul recognized by pure Buddhism. There is only the Karma, or character, which survives, and every man must work out his own Karma unaided. "By one's self," it is written in the Dhammapada, "the evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified. Lo, no man can purify another." The best Northern Buddhism draws nearest to Christianity in its conception of a salvation by faith

in Amitaba Buddha, but even here the salvation is release from the necessity of continued rebirths, not a creation of new character for human service in divine loyalty. Confucianism has no doctrine of salvation. The Chinese soul has had to turn, in the attempt to satisfy its needs, to other teachers. In its ideal and offer of salvation Christianity stands alone (Kellogg, *Comparative Religion*, chapters IV, V).

5. Christianity is the only religion which is at once historical, progressive and spiritually free. Therefore, it is the only religion which can claim universal dominion. Each religion of the world has filled a place in history, but Mohammedanism is the only one whose historical facts are essential to it, and, as Bishop Westcott says:

“Christianity is historical not simply in the sense in which, for example, Mohammedanism is historical, because the facts connected with the origin and growth of this religion, with the personality and life of the founder, with the experience and growth of his doctrine, can be traced in documents which are adequate to assure belief; but in a far different sense also. It is historical in its antecedents, in its realization, in itself; it is historical as crowning a long period of religious training which was accomplished under the influence of divine facts; it is historical as brought out in all its fullness from age to age in an outward society by the action of the Spirit of God; but above all, and most characteristically, it is historical because that revelation which it brings is of life and in life. The history of Christ is the Gospel in its light and in its power. His teaching is himself, and nothing apart from himself; what he is and what he does. The earliest creed — the creed of baptism — is the affirmation of facts which include all doctrine.

“Dogmatic systems may change, and have changed so far as they reflect transitory phases of speculative thought, but the primitive Gospel is unchangeable as it is inexhaustible. There can be no addition to it. It contains in itself all that will be slowly wrought out in thought and deed until the consummation.

“In this sense, Christianity is the only historical religion. The message which it proclaims is wholly unique. Christ said, I am — not I declare, or I lay open, or point to, but I am — the way, the truth and the life.”

6. The ethical uniqueness of Christianity entitles it to absorb and displace all other religions. It alone makes the moral character of God the central and transcendent thing. Judged by its God, no other gods are really good. It alone presents a perfect ethical ideal for the individual and it alone possesses a social ethic adequate for a true national life and for a world society. It is pre-eminently the ethical religion. All its values are moral values. All the best life of Christian lands is an effort to embody the Christian ethics in life, and "There is hardly a more trustworthy sign and a safer criterion of the civilization of a people," says the anthropologist Waitz, "than the degree in which the demands of a pure morality are supported by their religion and are interwoven with their religious life." And this is the true test of religions also. Do they supply men with perfect moral ideals? Do they condemn evil and refuse to allow evil to shelter itself under religious sanction? On one or both of these issues every non-Christian religion breaks down. There is much worthy moral teaching in each of the non-Christian religions, but the *Koran* enjoined the enslavement of the women and children of unbelievers conquered in battle, and authorized unlimited concubinage, and its sanction of polygamy cannot be defended as in the interest of morality. "Polygamy," said Dr. Henry H. Jessup, "has not diminished licentiousness among Mohammedans." Even in the *Vedas* there are passages which are morally debarred from publication. "I dare not give and you dare not print," wrote the Rev. S. Williams, "the ipsissima verba of an English version of the original *Yajar Veda Mantras*" (*Indian Evangelical Review*, January, 1891). In the *Bhagavata Purana* the character of the god Krishna is distinguished by licentiousness. And worst of all in the Hindu ethics, even in the *Bhagavadgita*, it is taught that actions in themselves do not defile one, if only they are performed in the state of mind enjoined in the poem. While Buddha and Confucianist ethics are deficient in active benevolence and human service, "Be ye perfect, as your heavenly Father is perfect," is a conception peculiar to Christianity.

7. Christianity is the final and absolute religion, because it contains all the good and truth that can be found in any other religion, and presents it to men in its divine fullness, while other religions have none but partial good; because it is free from the

evils which are found in all other religions, and because it alone can satisfy all the needs of the human heart and of the human race. It is the one true religion. We are glad to find any outreach after the truth in other religions which shows that the hearts of those who hold them are made for that truth and capable of receiving it in its perfect form in Christianity. Christianity is final, because there is no good beyond it and no evil in it, and because it cleanses and crowns all the life and thought of man. It is the end of all men's quest. "I maintain," says Tiele, "that the appearance of Christianity inaugurated an entirely new epoch in the development of religion; that all the streams of the religious life of man, once separate, unite in it; and that religious development will henceforth consist in an ever higher realization of the principles of that religion." And Christianity is absolute as well as final; that is, it fills the field. There can be nothing higher or better. There can be nothing else in the same class. As Bishop Westcott said:

"A perfect religion — a religion which offers a complete satisfaction to the religious wants of man — must be able to meet the religious wants of the individual, the society, the race, in complete course of their development and in the manifold intensity of each separate human faculty.

"This being so, I contend that the faith in Christ, born, crucified, risen, ascended, forms the basis of this perfect religion; that it is able, in virtue of its essential character, to bring peace in view of the problems of life under every variety of circumstance and character — to illuminate, to develop, and to inspire every human faculty. My contention rests upon the recognition of two marks by which Christianity is distinguished from every other religion. It is absolute and it is historical.

"On the one side, Christianity is not confined by any limits of place, or time, or faculty, or object. It reaches to the whole sum of being and to the whole of each separate existence. On the other side, it offers its revelation in facts which are an actual part of human experience, so that the peculiar teaching which it brings as to the nature and relations of God and man and the world is simply the interpretation of events in the life of men and in the life of One who was truly man. It is not a theory, a splendid guess, but a proclamation of facts.

"These, I repeat, are its original, its unalterable claims. Christianity is absolute. It claims, as it was set forth by the apostles, though the grandeur of the claim was soon obscured, to reach all men, all time, all creation; it claims to effect the perfection no less than the redemption of finite being; it claims to bring a perfect unity of humanity without destroying the personality of any one man; it claims to deal with all that is external as well as with all that is internal, with matter as well as with spirit, with the physical universe as well as with the moral universe; it claims to realize a re-creation coextensive with creation; it claims to present him who was the Maker of the world, as the Heir of all things; it claims to complete the cycle of existence, and show how all things come from God and go to God."

As absolute, it must displace all that is partial or false. It must conquer the world. The people who have it must be a missionary people.

This is the solemn duty with which we are charged by our personal experience of the treasure that is in Christ, and this is the solemn duty with which any true comparison of Christianity with the world religions confronts us. Alike from the look within and from the look without we arise with a clear understanding of the missionary character of the religion that bears the name of Christ. The attitude of that religion is "not one of compromise, but one of conflict and of conquest. It proposes to displace the other religions. The claim of Jeremiah is the claim of Christianity: 'The gods that have not made the heavens and the earth, they shall perish from the earth and from under the heavens.' The survival of the Creator, joyfully foreseen, is the ground of its confidence and its endeavor. Christianity thus undertakes a long and laborious campaign, in which it must experience various fortunes and learn patience from trials and delays; but the true state of the case must not be forgotten, namely, that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It can not conquer except in love, but in love it intends to conquer. It means to fill the world." It must do so in order that the nations may have their Desire and the world its Light.

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What Missionary Motives Should Prevail?

"The love of Christ constraineth us"
(II Corinthians 5:14)

By Rev. Henry W. Frost

Director for North America, China Inland Mission

Abridged and edited by Glenn O'Neal, Ph.D.

Various Kinds of Motives

When we contemplate the motives which largely prevail in these days in respect to missionary service, we meet with a surprise. There was a time — within the memory of many — when the motives proclaimed were markedly scriptural and spiritual. More recently the scriptural and spiritual has been giving place either to the selfish or to the simply humanitarian. And this has resulted in a development of weakness, both in the appeal and in its results. It is certainly true, as men say, that non-Christian nations are in a pitiable state, governmentally, educationally, commercially, socially and physically; and it is equally true that nothing but Christianity will alter the conditions which are existing. But such conditions do not constitute the appeal which God makes to his people when he urges them to Christianize the nations. The conditions above named are all "under the sun," and they have to do with the present temporal life. Besides, though a total transformation might be secured in these respects, the peoples so affected — as the present condition of Japan demonstrates — would have been brought no nearer to God than they were before. For, while it is always true that Christianity civilizes, it is never true that civilization Christianizes.

It would appear from the above, if souls are to be reached, if men are to be made inwardly right, if the things which make for eternal security and blessedness are to be obtained, that divine motives, leading to divine methods and results, must prevail. This is the reason why God sets such high motives before

the church. He would have Christians look high in order that they may live high; and he would have them live high in order that they may lift others equally high. It is supremely important, therefore, to discover from the Scriptures what the divinely given motives are. Our starting text indicates that Paul felt that these could be expressed in one phrase: "The love of Christ" — that is, Christ's love for us — "constraineth us." But other portions of the word indicate that the Spirit expands the thought so expressed, the one motive including several others. May we anticipate sufficiently to say that these motives appear to be three in number. It is our purpose to consider these, one by one.

A First Motive

During the earlier portion of the ministry of Jesus on earth, that is, between his baptism and crucifixion, he spoke very little about missions; but during the later portion, that is, between his resurrection and ascension, he spoke of nothing else. This last is a striking and impressive fact, especially as there were many other matters, in those last days, about which his disciples might have wished to have him speak and with which he might have desired to occupy himself. It is evident then, during the forty days of his ascension, that one theme was uppermost in his mind and that one burden lay most heavily upon his heart. His redemptive work having been accomplished, he longed to have his disciples proclaim the glad tidings everywhere; and hence he spoke of this, and of this alone.

Moreover, on the several occasions when he discoursed upon the theme of missions, he always spoke as a master would address his disciples, as a captain would address his soldiers, as a king would address his subjects. At other times and in other relationships, he suggested, he exhorted, he urged. But here, without exception and without equivocation, he commanded. Not once did he explain how he could demand what he was requiring; not once did he ask if there were any arguments to be expressed in answer to his proposals; in full knowledge of the terrible cost, without allowing any escape from the obligation imposed, he simply said, "Go!"

In face of such a burning passion and heavily imposed obligation, there is but one conclusion to reach; the Church of Jesus

Christ has no choice as to whether she will or will not do the thing ordered. One who has purchased his people with his own blood, one who owns them in spirit, soul and body, one who is indeed master, captain and king has positively commanded that his gospel shall be preached throughout the world. Of course, the Church, if she chooses, may disobey, as — speaking generally — she is disobeying. But under the conditions prevailing, this on her part is high treason, and it is at her present loss and future peril. The thing which Christ has commanded, in all rightful consideration, is the thing which ought to be fully and immediately undertaken. This, then, is the prime motive which God sets before Christians, individually and collectively, namely, that he who has had a right to command has done so, and that the command, because of the person, calls for unhesitating, uncompromising and continuous obedience, until the task ordered is fully and finally accomplished.

A Second Motive

There are several passages in the Gospels which speak of Christ as having, or as being moved with, compassion. One is when Jesus saw two blind men and where he gave them sight; another is where he saw a leper and where he touched and healed him; another is where he saw a widow mourning the loss of her dead son and where he raised that son to life; another is where he saw the hungry multitudes and where he fed them; and the last is where he saw multitudes uncared for and where he asked his disciples to offer prayer in their behalf.

Now, all of these passages are interesting, as revealing the heart of Christ, he being the "God of compassion" where "compassions fail not." But the last passage is particularly interesting, as it gives to us a view of present world-conditions and of the thought of God concerning them. For what was true that day in Galilee is still true the world over; and what Christ was he still is. Let us, for a moment, consider the passage.

Jesus had come to his own city of Nazareth, and later he had gone forth from thence throughout the neighboring districts. As a result of his ministrations of healing, he had gathered at last great crowds about him, made up of men, women and children, and now these had no place to turn to for the night and had many physical and spiritual needs still unsupplied. That

Jesus had had compassion upon the people all through the day, his words and acts attest. But now, seeing the multitudes in such a pitiable condition, it is recorded — for this is the implication — that he had peculiar compassion upon them. He saw that they were hungry and weary, just as sheep are at the close of the day when they are unfed and exhausted; and he saw also that they were like a great harvest field, whose past-ripe grain, for lack of hands to gather it into the garner, was rotting on the stalk. Then it was — these physical conditions suggesting the spiritual — that the great heart revealed its longing, and that there came forth the appealing, pathetic cry: “Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”

We would not imply, for a moment, that there was not sufficient cause in the sight of the multitudes that day to thus mightily move the heart of the Son of God. At the same time, we can but think that not a little part of the emotion which Jesus experienced was occasioned by the fact that the multitudes before him were a picture of those other, greater multitudes which went to make up a lost world, and also of those other and still greater multitudes which were yet unborn and which would go to make up the lost world which was yet to be. For Christ ever looked on things with a divinely prophetic eye; and there was everything in that present view to suggest the wider vision. And so the heart bled out its grief; and so the voice plaintively asked the help of man. This same Christ is ever looking down from heaven's throne, the same heart is ever feeling its weight of compassionate woe, and the same voice is ever pleading with his disciples to see as he sees and to feel as he feels. This then is the second motive which God sets before Christians, namely, to enter into Christ's compassion for the lost souls and lives of men, and thus to be moved as he was moved, and to be constrained to do as he did.

A Third Motive

The Gospels, recording the earthly life of Jesus, are full of promises — mostly from the lips of the master — concerning a coming which would be for the purpose of establishing a kingdom. The Epistles, representing the testimony of the risen and glorified Christ, continue this theme, and always give the same order, first

the coming and then the kingdom. And at the end of the New Testament, a whole book — Revelation — is taken up with the expansion of the now familiar thought and tells in detail how Christ will come, and what the kingdom will be.

In addition to the above, Gospels, Epistles and Revelation speak of a work to be accomplished, which is preliminary to the coming and kingdom, and which in the divine economy, makes the one and the other possible. As these passages are vital to our subject, we make a selection from them: "The Son of Man is come to seek and to save that which was lost." "Go ye therefore, and teach (disciple) all nations." "Go ye into all the world, and preach the Gospel to every creature." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "That by me the preaching might be fully known and that all the Gentiles might hear." As if to remove any possible misunderstanding in regard to the divine plan, the Spirit led to the declaration and preservation of words which tell us what God purposes to do in this present age in preparation for the age to come, and what part the Church is to play in the fulfillment of the purpose so announced. We refer to Acts 15:13-18. There James, quoting Peter, is the spokesman, and the great Apostle confirms his utterance by stating it as a foundation truth that "known unto God are all his works from the beginning of the world." He thus says: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things."

Here then, are a divine utterance and program. And simply speaking, it sets forth the following facts in the following order: first, a present work of grace in which God visits and gathers out, pre-eminently from the Gentiles, a people for his name; second, the return of Christ; third, the restoration and establishment of the Jewish theocratic kingdom with its attendant worship; and fourth, the salvation in the kingdom-age of the "residue" of the Jews, and of "all" the Gentiles upon whom God's name shall be

called. And this program, in its first article, makes it clear what share the Church has in its fulfillment. To put it in a single sentence, it is this: God is visiting the nations, and Christians have the high privilege of visiting them with him. He goes forth, in the persons of the missionaries, not to convert all the world — since not all men will accept of him — but to gather out from it a willing people, heavenly in quality and innumerable in quantity, which shall be to the glory of his name throughout time and eternity. And, manifestly, this preparatory work will bring to pass the event which is described as following it, that is, the coming of Christ. This then is the final and consummating motive which God sets before Christians, namely, to go forth everywhere, preaching the good tidings to every creature, in order that the Church may be made complete and that the king and the kingdom may come.

The Effect of Scriptural Motives

It will need only passing consideration to discover that the three motives which have been mentioned, namely, the command, the compassion and the coming of Christ, are like the God who gave them, and are thus worthy of being accepted by the noblest and most devoted of men. And there are two reasons why they are this. First, because they represent spiritual and eternal truths; and second, because they make for the highest glory of God and the greatest good of mankind. As to the last effect, no other motives are so uplifting and purifying to the person who is moved by them, and no other motives are so sure of divine favor and blessing in their exercise. There is enough power in these motives, singly and collectively, to raise the missionary propaganda above everything earthly, selfish and narrow, and to place it, where it ever belongs, upon the plane of the heavenly, the spiritual and the infinite. Moreover there is enough potency here to turn the "forlorn hope" of present-day foreign missions, in which a Gideon's band of men and women are bravely fighting on against overwhelming odds, into an ever victorious army of the Church, where the battle will not only be fought but also be won, and where the end of saving the elect, and thus of bringing back the king and bringing in the kingdom, will be surely and speedily brought to pass. For what foes on earth, or what demons in hell, could stay the onward progress of a people which had determined,

in the power of the Holy Spirit, to obey Christ's command, to show forth his compassion, and to press forward with uplifted faces to the rapturous and victorious meeting with him who one day will descend with a shout, with the voice of the archangel, and with the trump of God? Such motives as these are not simply constraining; they are invincible and triumphant.

48

Consecration

(Exodus 28:40-43)

By Rev. Henry W. Frost

Director for North America, China Inland Mission

Edited by Arnold D. Ehlert, Th.D.

Some years ago, when I resided in Toronto, I went one Sunday morning to attend service at Knox Church, of which the Rev. Dr. Henry M. Parsons was pastor. I went to the service in a very comfortable state of mind, longing of course, for a new blessing, but without any special sense of the kind of blessing which I needed. God, however, understood my real need, and before the sermon was done that morning my comfort was past and I was in distress of mind and spirit. The sermon had been upon a theme connected with the new life in Christ, and the Lord had made such a personal application of it to me that I felt wholly undone. My situation was similar to that of the bride in Solomon's Song who cried: "Look not upon me, because I am black, because the sun hath looked upon me!" And in that state of heart, I returned to my home.

Immediately after dinner that day, I found a quiet place in our home where I might be alone with myself and God, for I needed to understand myself, and above all, to know God's purpose for me. And so I meditated and prayed, and prayed and meditated. Thus, there was brought to me, at last, the consciousness that I was wrong at the center of my life. Not that I doubted that I was saved, for I knew that I was a Christian; nor that I doubted God's acceptance of me as his servant, for I was being daily blessed and used in my work for him; but that my life was an up and down one, sometimes in fellowship with God, and sometimes out of fellowship with him; sometimes praising him for victory won, and more often confessing sin as a result of de-

plorable defeat. Thus it was that I saw what I needed was a new consecration.

When I reached this point, I took up my Bible to study the subject of consecration. But not knowing where to turn, I sought the aid of the concordance, with the intention of working out a Bible reading on the subject. Here, however, I met with difficulty. There were few passages which referred to consecration. But I thought to myself that this did not matter, as consecration and sanctification are the same thing, and what I could not obtain under one word I should obtain under the other. But when I looked at the word sanctification, I was in the opposite difficulty, for there were so many passages that I knew not what to do with them. It was in this way that I turned to a passage which I had noticed, which spoke both of consecration and sanctification, namely, Exodus 28:40-43, and it was thus that I shut myself up to it and prayerfully meditated upon it. And I wish to say that God taught me something from this portion of Scripture that Sunday afternoon which has never been unlearned, and which has revolutionized my life. Not that since then I have never known spiritual inequality, and have ever walked blamelessly before God. Alas! my life has often been marred by failure and sin. Nevertheless, I say it to the praise of Christ, that things have been different from what they were, and that I have possessed a blessed secret of living which I had never possessed before. And it is because I have a longing to pass on to you the secret which God gave to me that I am writing thus personally, and that now, I shall beg to lead you in the study of the passage of Scripture referred to.

The first thing that I noticed in my study is, that consecration and sanctification are not one and the same thing. We are dealing, as I believe, with a verbally inspired Scripture, and I observe that the Spirit says, "consecrate and sanctify." This signifies to me that consecration and sanctification — I speak from an experimental standpoint — are separate things. It is clear that they are closely connected, that one precedes the other and leads to the other, and that the other follows the one and results from that one. Indeed, one may truly say that they are inseparable. At the same time, consecration comes first and sanctification comes second. To put it in the form of a picture, consecration is the initial act

of going through the outer door of a palace, and the subsequent acts of passing through other doors in the palace in order to occupy the whole and to reach the throne-room of the king; and sanctification is the palace itself, the whole of which is the home of the king, and where the king may be seen face to face. Or, to put it more simply and plainly, consecration is an initial act and many subsequent, similar acts; and sanctification is the consequent and resultant state.

The second thing which I noticed is, that the one who was to be consecrated had to belong to the right family. There were many orders of people in the world at that time. First, there were the great nations without; then, there were the Israelites in an inner circle; then, there were the Levites at large. It was only for Aaron and Aaron's sons, and the only way, therefore, that a person could reach the experience of consecration was by being born into that particular family. This suggests, of course, the idea of exclusiveness. At the same time, it is more inclusive than it appears. For who are the successors of Aaron and Aaron's sons? The answer comes from Rev. 1:5, 6, in John's ascription of praise: "Unto him that loveth us, and loosed us from our sins by his blood, and he made us to be a kingdom, to be priests unto his God and Father." Aaron and his sons were priests. We who believe in Christ are likewise priests. Thus we also may be consecrated.

The third thing which I noticed is, that the person who was to be consecrated had to have the right dress on. Moses, before he came to the act of consecration, was commanded to make linen under and outer garments, and to put these upon Aaron and Aaron's sons. These were called the "garments for glory and for beauty." And notice the order of the words. If Moses, as a mere man, had been writing, he would have said, garments for beauty and for glory; but as a Spirit-inspired man, he said, "garments for glory and for beauty." This is important, for the order of words gives us the clue as to what the garments signify. Man ever seeks to put the beauty before the glory, for he argues that a person must become beautiful in order that he may become glorious. But God, as it were, says no, for it is impossible for a man to become beautiful, and, therefore, it is impossible for him to become glorious, and hence, that he must become glorious in

order that he may become beautiful. In other words, God sees only one beauty in this world; it is the glory of his Christ; and, therefore we must be clothed upon with his glory if we are to appear beautiful in his holy presence. These thoughts are amply confirmed by a comparison of Rev. 19:8 and II Cor. 5:21: "And to her [the bride] was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." "For he [God] hath made him [Christ] to be sin for us who knew no sin that we might be made the righteousness of God in him." In short, if we have faith in Christ, we are clothed with the priestly garments, and hence, we may be consecrated.

The fourth thing which I noticed is that Aaron and his sons, before they were consecrated, had to be anointed. From the following chapter, the 20th and 21st verses, we learn what this anointing was. First, there was a ram of consecration, which was slain in sacrifice. Then, its blood was put upon the priest's right ear, thumb and toe. And, finally, oil was put upon the blood. Note the emblems and the order. It was not oil, and no blood; it was oil and blood. And it was not oil and then blood; it was first blood and then oil. In other words, there was first the sign of ownership through redemption, and after this there was the sign of acceptance for priestly service and empowering for that service. But once more, the one who believes in Christ has gone through this process. The believer is sprinkled with precious blood, and he is anointed with holy oil, for we have been bought with a price, even with the precious blood of Christ, and we have all been baptized by one Spirit into one body.

Having observed these preliminary conditions, I came at last that Sunday to the thought of consecration itself. And here I met with a great surprise. I had, as I thought, a fairly clear conception of what consecration was. It was going to a consecration meeting and there joining with others in giving one's self to God. Or, if that was not enough, it was shutting one's self into one's room, and there making resolutions and taking vows to put away this and that and to take on this and that and so forever be the servant of God. But I had glanced at the margin of my Bible and had seen opposite the word "consecrate" the three words, "fill their hands," and what filling the hands had to do with consecration I did not know. Thus it was that I read the context

of the passage and came to the 29th chapter, the 22nd-24th verses. And thus it was that I learned what true consecration meant, and what it must ever mean. This was what I found. Moses, after clothing and anointing Aaron and Aaron's sons, took the inward parts of the ram and its right shoulder, and also a loaf of bread, a cake of oiled bread, and a wafer out of the basket of unleavened bread, and laid all of these in the hands of Aaron and Aaron's sons. Then Aaron and his sons stood and waved these in the presence of the Lord. And as they did this — nothing more and nothing less — they were consecrated. Do you wonder, when I read this, that I was surprised? How different it was from what I had imagined. And yet how simple it was. But, simple as it is, it is profoundly deep. That ram of consecration symbolized Christ, for those rich inward parts and that strong, right shoulder set forth his eternal deity, and those various portions of bread, made from wheat into fine flour, manifested his matchless humanity. In other words, as those priests stood there holding up these several tokens before God they declared — whether they fully understood it or not — that their only right in holy presence was through the redemption and eternal merit of Another; and that it was in that Person's life and glory that they appeared and dedicated themselves to priestly ministry. And as God looked down from heaven and saw, not them, but the uplifted and interposed symbols of that Other, of the Christ, he accepted Aaron and his sons and consecrated them to holy service. And this is what is necessary now. Anything else is high presumption and sin, for this is the divine way of acceptance, power and glory. In other words, the watchword of every act of consecration is this: "Jesus only!" And do you ask, what is the watchword of sanctification? It is still, "Jesus only!" only this time, it is longer drawn out and it covers the whole of life. Paul put it thus: "For me to live is Christ!" It is for us to put it in the same way.

But I almost hear someone say: This is old-time doctrine, containing old-time ideals; but as for me, I live face to face with new-time conditions, where such doctrines and ideals are not possible of fulfillment. My reader, I will not argue with you. But I beg to suggest to you that you are wrong. For first, our passage says: "It shall be a statute forever unto him, and his seed after

him," and, since, as Christians, we are in the priestly line we are also within the privileges of the priestly succession. And also, God never repents of his gifts and callings, and what he has done once and of old he is able and ready to do again and now. Moreover, I have seen lives, in our own day, lived out wholly for Christ, and in the midst of most untoward circumstances, so that I am persuaded that such consecration as has been spoken of is quite possible for any saint of these present days, even amid the undoubtedly difficult conditions which the present times have produced. In closing, then, let me speak of some consecrated lives which I have personally known.

Mr. Hudson Taylor, while once traveling in China, came to a river, and hired a boatman to ferry him across it. Just after he had done this, a Chinese gentleman, in silks and satins, reached the river and not observing Mr. Taylor, asked the boatman to hire the boat to him. This the man refused to do, saying that he had just engaged the boat to the foreigner. At this the Chinese gentleman looked at Mr. Taylor, and without a word, dealt him a heavy blow with his fist between the eyes. Mr. Taylor was stunned and staggered back, but he presently recovered himself, and, looking up saw his assailant standing between himself and the river's brink. In an instant Mr. Taylor raised his hands to give the man a push into the stream. But in an instant more, he dropped his arms at his side. Mr. Taylor then said to the gentleman: "You see I could have pushed you into the stream. But the Jesus whom I serve would not let me do this. You were wrong in striking me, for the boat was mine. And since it is mine, I invite you to share it with me and to go with me across the river." The Chinese gentleman dropped his head in shame, and without a word, he stepped into the boat to accept the hospitality thus graciously offered to him. Mr. Taylor was a man of naturally quick temper, but evidently for him to live was Christ.

The well-known Rev. James Inglis was pastor of a large church in Detroit. He was a graduate of Edinburgh University and Divinity School, was very learned—he was afterwards requested to act with the American New Testament Revision Committee—he was unusually eloquent, and he was having a most successful ministerial career. Indeed, he was the most popular preacher in

Detroit, if not in Michigan, having large audiences on Sundays, with people seated in the aisles and upon the pulpit stairs of his church, and with his listeners hanging upon his words. One week day, at this period, he sat in his study, preparing one of his sermons for the following Sunday, when a voice seemed to say to him: "James Inglis, whom are you preaching?" Mr. Inglis was startled, but he answered: "I am preaching good theology." But the Voice seemed to reply: "I did not ask you what you are preaching, but whom are you preaching?" My uncle answered: "I am preaching the Gospel." But the Voice again replied: "I did not ask you what you are preaching; I asked you whom are you preaching?" Mr. Inglis sat silent and with bowed head for a long time before he again replied. When he did, he raised his head and said: "O God, I am preaching James Inglis!" And then he added: "Henceforth I will preach no one but Christ, and him crucified!" Then my uncle arose, opened the chest in his study which contained his eloquent sermons and deliberately put them one by one into the fire which was burning in his study stove. From that time on he turned his back upon every temptation to be oratorical and popular, preached simply and expositionally, and gave himself in life and words to set forth Jesus Christ before men. Later he became the editor of two widely read religious papers, and the teacher in the Scripture of such men as Dr. Brookes of St. Louis, Dr. Erdman of Philadelphia, Dr. Gordon of Boston, and Mr. Moody of Northfield. He died in 1872, but his name is still held in reverent and grateful remembrance by many of the most spiritual of God's saints in America and Europe. Mr. Inglis was by nature a man of proud and ambitious disposition; but it is manifest that it became true in his life that for him to live was Christ.

A friend of mine — whose name I will not give — was a business man in one of our great American cities. He was an able financier and had become wealthy. Thus it came to pass that he was living in a beautiful brownstone house, situated on a prominent avenue, and in luxury. At the same time he was a Christian, being an elder in a Presbyterian church and generally active in good works. It was thus, when Mr. Hudson Taylor visited his city in 1888, that my friend offered to entertain him. The arrangement was brought to pass, and Mr. Taylor was in his home

for about a week. My friend was thus brought into close contact with a man of God, the like of whom he had never before seen. As the days went by he was increasingly impressed by the godliness and winsomeness of the life before him. Finally, after Mr. Taylor had departed to another place, my friend knelt down and said to God: "Lord, if Thou wilt make me something like that little man I will give Thee everything I've got." And the Lord took him at his word. From that time onward his spiritual life visibly deepened and developed. At last one day he said to his wife: "My dear, don't you think we can do with a less expensive house than this, so that we may reduce our living expenses and give more money to the Lord?" He then proposed that they should sell the property, build a cheaper house, and give what might thus be gained to foreign missions. Happily, he had a wife who was a true "helpmeet" to him, and she heartily agreed to the proposal. So the old property was sold, the new house was built, and the sum gained was given to God for his cause abroad. About two years later my friend spoke again to his wife on this wise: "Dear, I feel badly about this house. The architect got me in for more money than I intended to spend on it. What do you say to selling it? I have got a lot on an adjacent street, and we can build there a cheaper house than this, and then we can give the difference to foreign missions." My friend's wife was not a woman who liked changes. However, she loved the Lord, and again she gave a ready assent to the proposal. So the first transaction was repeated, a plainer, cheaper house was built, and all that was made by the change was given to missions. Meanwhile, my friend's general business continued to prosper. Indeed, everything he touched seemed to turn into gold. But his personal and family expenses, by his deliberate choice, were constantly being reduced. He never lived meanly. At the same time he lived more and more simply. Thus he made money, and thus he saved money. Yet all the time he gave and gave to causes at home and abroad. And this continued until his death. At the time of his death he and his wife were supporting some thirteen missionaries, and previously, they had sent to the foreign field, providing for outfits and passages, over one hundred new and older workers. Now my friend, by nature, was a man who loved money. It had a fascination for him, both in the making of it

and the selfish spending of it. But it is manifest that such greediness had been taken out of his life. His heart was where his treasure was, and his real treasure was in heaven. In other words, he too was able to say: "For me to live is Christ!"

Dear reader, whoever you are, the consecrated life is possible and practical. It was for the first century; it is also for the twentieth century. It was for early apostles and disciples; it is also for present day missionaries, ministers, lay workers and business men. In truth, it is for anybody and everybody who is the Lord's. As for you, therefore, but one thing is needed. Empty your hands of whatever you have taken up from the world, and then hold up these emptied hands to God. And as surely as he is gracious, he will fill your, even *your*, hands with Christ. And when you find yourself standing thus, holding up Jesus between yourself and God, hiding yourself beneath him, confessing him to be your only merit, glory and power, you too will be consecrated.

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Is Romanism Christianity?

By T. W. Medhurst

Glasgow, Scotland

Revised by Gerald B. Stanton, Th.D.

I am aware that, if I undertake to prove that *Romanism is not Christianity*, I must expect to be called "bigoted, harsh, uncharitable." Nevertheless, I am not daunted, for I believe that on a right understanding of this subject depends the salvation of millions.

One reason why Popery has gained so much power in Great Britain, Ireland, and elsewhere, is that many Protestants look on it as a form of true Christianity. They think that, on that account, notwithstanding great errors, it ought to be treated very tenderly. Many suppose it was reformed at the time of the Reformation, and that it is now much nearer the truth than it was before that time. It is still, however, the same; and, if examined, will be found to be so different from, and so hostile to, real Christianity, that it is not, in fact, Christianity at all.

Christianity, as revealed in the Sacred Writings, is based squarely upon the salvation provided by Christ. It sets him before us as at once a perfect man, the everlasting God, the God-man Mediator who, by appointment of the Father, became a substitute for all who were given him. It teaches that by him God's justice was satisfied and his mercy made manifest; that he fulfilled the law, and made available his complete righteousness, and that by this alone men can be justified before God. It teaches that his death was a perfect sacrifice and made full satisfaction for their sins, so that God lays no sin to their charge, but gives them a free and full pardon. It teaches that he has ascended to the right hand of God, and has sent the Holy Spirit to be his only vicar and representative on earth. It teaches that Christ is the

only Mediator between a righteous God and sinful man; that it is by the Holy Spirit alone that we are convinced of sin and led to trust in Jesus; and that all who trust in him, and obey him with the obedience of faith and love, are saved. Being saved, they are made "kings and priests unto God," and have "eternal life" in him.

This is Christianity, the Christianity which the apostles preached. But side by side with the apostles, Satan went forth also and preached what Paul calls "another gospel." Paul did not mean merely that it was called "another gospel," but that as Satan "be-guiled Eve through his subtlety" (II Cor. 11:3), so some, while professing to teach the Gospel, were turning men away "from the simplicity that is in Christ." By doing so, they did indeed teach "another gospel." Paul, speaking of those who were thus deceived, said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." He means that there can be but one Gospel, though something else may be called the gospel. He declares of those who had thus perverted "the Gospel of Christ": "If any one preach any other gospel unto you . . . let him be accursed" (Gal. 1:6-9). He calls those who did so "false apostles, deceitful workers, transforming themselves into the apostles of Christ," and adds, "no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

Let us consider well the meaning of these passages of Scripture. Paul says that there cannot be "another gospel." The conclusion is evident that such teachers were not teachers of Christianity at all, but of a Satanic delusion.

I submit that the teachings of Rome are as different from that of the Sacred Writings as that which Paul calls "another gospel." Therefore, his words authorize us to say that Romanism is not Christianity.

FIRST, *Christianity is founded upon the clear teachings of the New Testament Scriptures*. But Romanism does not profess to be founded on Scripture alone; it claims a right to depart from

How many of these produced
liberals, Modernism?
Rome Unbeliever!

what is contained in it — a right to add to Scripture what is handed down by tradition, and to depart from and add to Scripture by making new decrees. It forbids the cup to the people, for instance, in what it calls "the mass," and yet admits that it was not forbidden to them at "the beginning of the Christian religion" (Council of Trent, Session 21, chap. 2). It says that councils and the Pope have been empowered by the Holy Spirit to make decrees by which, in reality, the doctrines delivered by Christ are entirely annulled. To show how extensively this has been done, let the reader endeavor to trace the full effect of what Rome teaches as to baptismal regeneration, transubstantiation, justification by means of sacraments and human works, the invocation of saints — things which are entirely opposed to the teaching of Christ.

The canons of the Council of Trent, which sat at intervals from 1545 to 1563, may be called the Bible of Romanism. They were translated into English as late as 1848 by a Roman Catholic priest, under the sanction of Dr. Wiseman. The Council tells us that one end for which it was called was "the extirpation of heresies." What, then, according to it, is the standard of truth? It tells us that Rome receives "The Sacred Scriptures" and "The Unwritten Traditions . . . preserved in continuous succession in the Catholic Church, with equal affection of piety and reverence" (Session 4); also that "no one may dare to interpret the Sacred Scriptures" in a manner contrary to that "Church, whose it is to judge respecting the true sense and interpretation of the Sacred Scriptures." Nor may any one interpret them "in a manner contrary to the unanimous consent of the fathers" (Session 4).

Christ commands us to "prove all things" (I Thess. 5:21); to "search the Scriptures" (John 5:39); to ascertain for ourselves, as the Bereans did, whether what we hear agrees with what we read in Scripture (Acts 17:11). He commands us to "hold fast the form of sound words," uttered by himself and his apostles (II Tim. 1:13); to "contend earnestly for the faith delivered once for all to the saints" (Jude 3). But Rome says, "Let no one dare to do so" — let all *Christian princes . . . cause men to observe* our decrees (Session 16), nor "permit" them to be "violated by heretics" (Session 25). The Romanist must not dare to have an opinion of his own; his mind must exist in the state of utter

prostration and bondage; he must not attempt to understand the Scripture himself. And if others attempt it—if they dare to receive the teaching and do the will of Christ, instead of receiving fictions and obeying commands of men, which wholly subvert and destroy the truth and will of Jesus, Rome commands the civil ruler to restrain them and, by the use of fines, imprisonment, and death, to compel them, if possible, to renounce what God requires them to maintain and follow, even unto death.

"The Bible, the whole Bible, nothing but the Bible," is the standard and rule of Christianity. To know its meaning for ourselves, to receive its teaching, to rely on its promises, to trust in its Redeemer, to obey him from delight of love, and to refuse to follow other teaching, is Christianity itself. But Romanism denies all this; and therefore, Romanism is not Christianity.

SECONDLY, Christ commanded us to show "meekness" towards those who oppose us (II Tim. 2:25). He says, "Love your enemies, bless those who curse you, do good to those who hate you and pray for those who use you despitefully and persecute you" (Matt. 5:44).

But Romanism teaches men to hate, and, if they are able, to persecute to the death all those who will not receive it. Its deeds have been diabolical and murderous. It is "drunken with the blood of the saints." It has inscribed on the page of history warnings which appeal to the reason and the feelings of all generations. Such a warning is what is told of the 24th of August, 1572. On that day the Protestants of Paris were devoted to slaughter by members of the papal church. For the one offence of being Protestants, thousands were slain. The streets of Paris ran with blood; everywhere cries and groans were mingled with the clangor of bells, the clash of arms, and the oaths of murderers. The king, Charles IX, stood, it is said, at a window, and, every now and then, fired on the fugitives. Every form of guilt, cruelty, and suffering made that fearful night hideous and appalling. Never in any city which has professedly been brought under the influence of Christianity, was there such a revelling in blood and crime. You may say, "Why do you recall the atrocities of a time so remote?" I answer, Because this deed received the sanction of the church of Rome as a meritorious demonstration of

fidelity to Romish precepts and doctrines. When the tidings of this wholesale murder were received in Rome, the cannons of St. Angelo were fired, the city was illuminated and Pope Gregory XIII and his cardinals went in procession to all the churches, and offered thanksgivings at the shrine of every saint. The Cardinal of Lorraine, in a letter to Charles IX, full of admiration and applause of the bloody deed, said, "That which you have achieved was so infinitely above my hopes, that I should have never dared to contemplate it; nevertheless, I have always believed that the deeds of your Majesty would augment the glory of God, and tend to immortalize your name."

Some say that Rome has ceased to persecute. But this is not the fact; either as to her acts, or rules of action. She asserts that she is unchanged, unchangeable; that she is infallible, and cannot alter, except so far as necessity, or plans for the future, may require. Facts are often occurring which prove that persecution is still approved by her. When Rome has little power, her persecuting spirit is kept in abeyance for a time; but it is still there. When it is free from restraint, it knows no way of dealing with difference of opinion but by the rack, the stake, the thumbscrew, the iron boot, the assassin's dagger, or wholesale massacre. Let all who value their liberty, all who love the truth as it is in Jesus have no fellowship with such deeds of darkness, nor with those who work them.

I agree with Dr. Samuel Waldegrave, when he says that, "The convocation of the English clergy did wisely, when, in the days of Elizabeth, they enacted that every parish church in the land should be furnished with a copy of Foxe's *Book of Martyrs*," and that it would be well if a copy of it were "in every house, yea, in every hand," for "Rome is laboring, with redoubled effort, for the subjugation of Britain" and "the people have forgotten that she is a siren who enchants but to destroy."

THIRDLY, As to *the sacrifice of Christ*, Christianity teaches that he was "offered *once for all*, to bear the sins of many" (Heb. 9:28); that those who are sanctified by his sacrifice are so "by the offering of the body of Jesus Christ *once for all*" (Heb. 10:10); that "*by one offering* he has *perfected forever* those who are sanctified" (Heb. 10:14). These passages declare that the sacrifice of Christ was offered once for all, never to be repeated.

But Rome declares that Christ is sacrificed anew every time that the Lord's Supper, which she calls "the mass," is celebrated; and that those who administer it are sacrificing priests.

not so! The Council of Trent (Session 22) says, "Forasmuch as in this divine sacrifice, which is celebrated in the mass, that same Christ is contained, and immolated in an unbloody manner, who once offered himself in a bloody manner, on the altar of the cross, the holy synod teaches that this sacrifice is truly propitiatory, and that, by means thereof, this is effected — that we obtain mercy and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, *appeased by the oblation thereof*, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For *the victim is one and the same*, the same offering by the ministry of priests, who then offered himself on the cross, the manner alone of offering being different." The synod commands the use of lights, incense, and the traditional vestments; also that the priests "mix water with the wine."

In chapter 9, canon 1, the synod says, "If any one say that in the mass *a true and proper sacrifice is not offered* to God; or, that *to be offered*, is nothing else but that Christ is given us to eat; let him be anathema."

In canon 3, it decreed that, "If any one say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a *bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice*; or, that it profits him only who receives; and that it ought not to be offered *for the living and the dead for sins, pains, satisfactions*, and other necessities; let him be anathema."

The Christ of Romanism is one who is sacrificed again and again for the remission of the sins both of the living and the dead, for those alive, and for those in purgatory. This is not the Christ of Christianity!

Terrible! In canon 1 of its 13th session, the synod says, "If any one deny that, in the sacrament of the most holy Eucharist, are contained truly, really and substantially *the body and blood, together with the soul and divinity of our Lord Jesus Christ*, and consequently the whole Christ, but say that he is only therein as in a sign, or in figure, or virtue; let him be anathema."

The Christ of the Bible, and of Christianity, is in heaven "at the right hand of God," where "he ever lives to make intercession for those who come to God through him" (Rom. 8:34; Col. 3:1; Heb. 7:25). Nor will he come in bodily form to earth again until he comes the second time, without sin, unto salvation, to be admired in all those who believe (Heb. 9:28; II Thess. 1:10). But the Christ of Romanism is upon the altars of Rome. He is said to be brought there by the magic spell of her priests, and to be there in the form and shape of a wafer. What a fearful blasphemy! The priest pronounces certain words, gives the solemn consecration, and then elevates the wafer. Taste it—it is wafer; touch it—it is wafer; look at it—it is wafer; smell it—it is wafer; analyze it—it is wafer; but the priest affirms, the Council of Trent affirms, Romanism affirms, the poor victims of delusion affirm, as they bow down before it, "This is our Christ—our God!" Here is the climax of this superstition—it exhibits for the person of Christ a morsel of bread. Is that morsel of bread the Christ of the Bible? Is that system which declares it to be so, Christianity?

FOURTHLY, Christianity is in direct opposition to Romanism as to the mode of a sinner's justification before God.

What say the Scriptures? "By deeds of law shall no flesh living be justified before God" (Rom. 3:20). "Therefore we conclude that a man is justified by faith, without deeds of law" (Rom. 3:28; cf. 4:6; 5:1; 10:3-4; II Cor. 5:19, 21).

Now, what says Romanism? It says that the righteousness by which men are justified is that which the Holy Spirit, by the grace of God, through Christ, makes them *work out for themselves*; that it is received by means of "the sacrament of baptism . . . without which no one was ever justified"; that it is received "in ourselves" when we are renewed by the Holy Spirit; that is a righteousness "imparted," "infused," "implanted," and not imputed (Session 6, chapter 7). Among the declarations of the Council are these: "If any one say that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema" (Session 6, canon 12). "If any one say that . . . good works are merely the fruits and signs of justification obtained, but not a cause of the increase thereof;

let him be anathema" (canon 24). "If any one say . . . that he who is justified by good works, which are done by him through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly deserve increase of grace, eternal life," etc. . . . "let him be anathema" (canon 32). Thus Romanism anathematizes the preaching of true Christianity!

I will mention but one more proof that Romanism is not Christianity, though there are many others which might be given.

FIFTHLY, Christianity says "there is one mediator between God and men, the man Christ Jesus" (I Tim. 2:5), who is at the right hand of the Father (Eph. 1:20), where he "ever lives to make intercession" for us (Heb. 7:25). Christianity says that there is but *one Mediator*; that we cannot draw near to God except through Jesus.

What says Romanism? I quote from "a book of devotion for every day in the month of May," published by papal authority. "Great is the need you have of Mary in order to be saved! Are you innocent? Still your innocence is, however, under great danger. How many, more innocent than you, have fallen into sin, and been damned? Are you penitent? Still your perseverance is very uncertain. Are you sinners? Oh, what need you have of Mary to convert you! Ah, if there were no Mary, perhaps you would be lost! However, by the devotion of this month, you may obtain her patronage, and your own salvation. Is it possible that a mother so tender can help hearing a Son so devout? For a rosary, for a fast, she has sometimes conferred signal graces upon the greatest of sinners. Think, then, what she will do for you for a whole month dedicated to her service!"

Here you see that Mary is everything; that Jesus Christ is nothing. Romanism teaches also that it is right to ask the intercession of all departed saints (Session 25). How dreadful is it that sinners are thus kept back from Jesus, and are prevented from reaching God through him.

Popery is emphatically *anti-Christian*: it is the adversary of Christ in all the offices which he sustains. It is the enemy of his *prophetic* office; for it chains up that Bible which he inspired. It is the enemy of his *priestly* office; for, by the mass it denies the efficacy of that sacrifice which he offered once for all on

Calvary. It is the enemy of his *kingly* office; for it tears the crown from his head to set it on that of the Pope.

Can that be truly called Christianity, then, which is the reverse of it? Can that be fitly treated as Christianity which hates it, denounces it, and tries to destroy it? Can that be Christianity which forbids liberty of conscience, and the right of private judgment, which commands the Bible to be burned, which teaches the worship of saints and angels, which makes the Virgin Mary command God, which calls her the Mother of God, and the Queen of Heaven? Can that be true which sets aside the mediation of Christ, and puts others in his place, which makes salvation depend on confession to man, and this in a confessional so filthy that Satan himself might well be ashamed of it? Can that be Christianity which condemns the way of salvation through faith as a damnable heresy? Can that be Christianity which, by the bulls of its Popes, and decrees of its councils, requires both princes and people to persecute Christians, which actually swears its bishops and archbishops to persecute them with all their might? Can that be Christianity which has set up, and still maintains the Inquisition — that which has been so cruel, so bloodthirsty, that the number slain by it of the servants of Christ, in about 1,200 years, is estimated at fifty millions, giving an average of 40,000 a year for that long period? No, it cannot be! With the voice of thunder, let Protestants answer, "No!"

To aid such a system is to fight against God. He demands that we "resist the devil" (James 4:7), and have no fellowship with "works of darkness" (Eph. 5:11). "No peace with Rome," must be on our lips, and be in our lives. "No peace with Rome," whether wearing her scarlet undisguised, or using the cloak of a Protestant name.

The voice from heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), is proof that there may be true Christians in the Roman body. But it is proof also that even while in it, they are not of it; and that they will strive to escape from it, so as not to share in its sins.

We are informed by God that this system is the work of Satan; that his ministers are "transformed as the ministers of

Terrible!

Prot. leaders died from neck up!

50,000,000 slain!

Satan righteousness, whose end shall be according to their works" (II Cor. 11:15); that it is he who turns men away "from the simplicity which is in Christ" (11:3); that it is he who is the author of that "mystery of iniquity" which was at work even while the apostles were still living, and which was to be further revealed, and to remain, till it should be consumed by Christ, and "destroyed by the brightness of his coming"; a system which is "according to the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved" (II Thess. 2:7-10).

May those who love God, and yet have some connection with this system, listen to the command, "Come out of her, my people." May we in no degree partake of her sins; may we renounce, with a holy loathing, all her symbols; throw off with righteous indignation, all allegiance to her corruptions. May we have nothing of Romanism in our *discipline*. May we be subject, in all matters of religious faith and practice, to *the Word of God*, and to that alone.

Ye who seek salvation, go to Jesus. Him has God exalted to be a Prince and Saviour. He is able to save to the uttermost those who come to God by him. The Father is ready with outstretched arms to clasp the penitent prodigal in his embrace. The Son is ready to give a free, full, complete forgiveness to every redeemed sinner, and to justify all who come unto God by him. The Holy Spirit is ready to sanctify, renew, instruct, and help all who call upon the name of the Lord. The assembly of saved sinners on earth is ready to welcome you to partake of its fellowship and of its joys. Angels are ready with harps attuned, and fingers upon the chords, to give you a triumphant welcome, and to rejoice over you with joy. Come just as you are; come at once. "*Him that cometh to me,*" says Christ, "*I will in no wise cast out*" (John 6:37).

50

Rome, the Antagonist of the Nation

By Rev. J. M. Foster
Boston, Massachusetts

Revised and emended by Arnold D. Ehlert, Th.D.

The Roman Catholic church operates as a politico-ecclesiastical system and is the essential and deadly foe of civil and religious liberty, the hoary-headed antagonist of both church and state. John Milton said, "Popery is a double thing to deal with, and claims a two-fold power, ecclesiastical and political, both usurped, and one supporting the other." Cardinal Manning said, "The Catholic church is either the masterpiece of Satan or the kingdom of the Son of God" (*Lectures on the Four-fold Sovereignty of God*, London, 1871, p. 171). Unquestionably, it is not the latter. Cardinal Newman declared, "Either the Church of Rome is the house of God or the house of Satan; there is no middle ground between them" (*Essays*, 11, p. 116). She is certainly not the former.

I. ROME IS THE ENEMY OF THE STATE

Macaulay summed up in brief the situation when he said, "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen have improved that polity to such perfection that among the contrivances which have been devised for controlling mankind, it occupies the highest place" (quoted by Avro Manhattan, *The Vatican in World Politics*, New York, 1949, p. 2). Guy Emery Sipler in the foreword to this book states, "No political event or circumstance can be evaluated without the knowledge of the Vatican's

part in it. And no significant world political situation exists in which the Vatican does not play an important explicit or implicit part" (*ibid.*, p. 7). Some of the specific devices employed by the Church of Rome to accomplish its political and social ends should be enumerated.

1. The Roman Catholic church claims a growing membership that is now far larger than that of any Protestant denomination, and is growing rapidly. In the decade from 1948 to 1958 the reported membership in the U. S. grew from 26,000,000 to 34,500,000. All of Protestantism at the latter date claimed 60,000,000. The figures become more significant when one remembers that in 200 years the Roman church in America has grown from the smallest denomination to the largest. It is well known, however, that these statistics include infants and nominal Catholics. Names are very reluctantly and seldom dropped from the rolls except in case of death, and not always then. There is a bargaining value in figures, and when the world membership of the Catholic church is used, the figure (1958) of approximately 500,000,000 is impressive.

2. The Catholic program of development calls for bigness. Impressiveness of architecture, beauty of decoration, and glory of display are inherent in its program. The Catholic church or cathedral is one of the most prominent buildings in any town or city, and often is set on a hill to accentuate this feature, as are also many of their schools. The new University of San Diego, California, is an example. Another common practice is to use the name of the city itself in the name of their universities, as in the one just mentioned, the University of San Francisco, St. Louis University, Boston College, University of Dayton, University of Detroit, Fairfield (Conn.) University, University of Dallas, Seattle University, to name a few.

3. The Catholic church is making a strong bid for educational control in the United States. For a look at Catholic educational policy one should read Pope Pius XI's *Christian Education of Youth*. This document, which is one of the basic sources of Catholic educational policy, takes the position that since the home and the church gave education its initial impetus, the state cannot claim the exclusive right to education. Looked at from the Catho-

lic viewpoint the basic educational philosophy of the Catholic church is sound. The Code of Canon Law urges parents "by a most grave obligation to provide to the best of their ability for the religious and moral, as well as for the physical and civil, education of their children, and for their temporal well-being" (Canon 1113).

Canon 1372 hedges education to the extent that "nothing contrary to faith and morals" is to be taught, and that "religious and moral training takes the chief place." Canon 1374 forbids Catholic children attending non-Catholic schools, except as the local bishop may permit. The Third Plenary Council of Baltimore promulgated a law in 1884 to the effect that a parochial school should be established near every Catholic church where there was not one already, and that all Catholic children should be required to attend these schools, except by permission of a bishop.

In fairness to the Catholic position, it must be admitted that private schools have a right to exist, and it is upon this foundation that the Christian day school movement has developed. In the United States the use of state or federal funds to support denominational schools is prohibited. The Catholics, liberals, and conservatives share the released time provisions for religious instruction in many places.

If this were the sole essence and tendency of the Catholic school system, it would merit little criticism. Just before the close of the first half of the present century criticism of the system came to a strong surge. Cardinal Spellman in 1947 at the Fordham University commencement recognized and replied to this criticism. The campaign to obtain free bus transportation for students to parochial schools was only one element in a trend of events that evoked alarm. Some cities had half their school children in Catholic schools. It is the avowed intention of the Catholic hierarchy to provide as soon as possible, high schools and colleges enough for every Catholic child to be able to get all of his education under the church. This again is the privilege of any group under a democracy,

The thing to be remembered, however, is that even the American Catholic people do not own the Catholic schools. Even though they may furnish the money the title is vested in the administra-

tive clergy — bishop, archbishop, or cardinal — in what is called a corporation sole, that is of one man. This incorporated official is tax-exempt, and can issue notes against the property without consulting the people. The school is operated and administered by the ecclesiastical official over the particular area, with final authority resting in the bishop. The National Catholic Almanac for 1958 says that there were roughly 3,700,000 students in 9,772 elementary schools; 723,000 in 2,835 high schools; and 260,000 in 259 colleges and universities in the United States and its possessions.

Nuns comprise the vast majority of the teaching force of the Catholic elementary schools. Most of them belong to strict orders which enforce poverty and absolute obedience. They have little contact with the outside world. They may be conscientious and work hard, as doubtless many of them do, but they have the handicap of those who are not integrated into society in general. It is easy to see how the entire system can be manipulated and controlled both in general terms and for specific purposes.

4. It is in politics and international relations, however, where the Church of Rome makes its strongest bid and gains its greatest victories. The dual office of the Pope as ecclesiastical head of the Church and political head over the small piece of property known as Vatican City is well known. While it is the smallest sovereign state it boasts the largest palace in the world. It operates as a sovereign state and succeeds astonishingly well in the world scene. Paul Blanshard in his two books, *American Freedom and Catholic Power*, and *Communism, Democracy, and Catholic Power* (Boston 1949 and 1951), and Avro Manhattan in his *The Vatican and World Politics* (New York, 1949), opened the eyes of many to the manipulations of the Vatican in world affairs. The constant struggle of the Washington office of the National Association of Evangelicals with Catholic interests that would seek to gain control of various phases of American and international life cannot be outlined here, but can be studied by consulting these and other books and by reading the reports from time to time of the NAE office in its magazine, *United Evangelical Action*.

In 1958 the Vatican maintained representatives in nearly sixty countries, and forty-seven nations had diplomatic representatives

at the Vatican. So far all efforts to get a representative of the United States accredited to the Vatican have failed. The story of the success of the Vatican in the major capitals of the world is graphically told by Manhattan with a chapter devoted to each of the following: Germany, Spain, Italy, Austria, Czechoslovakia, Poland, Belgium, France, Russia, the United States; a final chapter covers Latin America, Japan, and China.

5. In race relations the Catholic church pursues a definite and effective policy. As has often been stated, the Catholic church, particularly its Jesuit division, which determines much of the long-term policy of the church, thinks in terms of centuries, rather than decades. One of the subsidiary plans to the eventual taking over of the United States for Catholicism is the campaign to make the Negroes of America Catholic. The Commission for Catholic Missions Among the Colored People and the Indians leads in this effort. The annual report of this Commission for 1957 shows 490 churches, 748 priests, 345 schools, and 530,702 members among the Negroes. Membership had increased 27,000 over the previous year. Nine new schools for Negro children had been opened. Considerable progress is being made among the Indians, according to the same report, with figures running 415, 230, 57, and 117,281 respectively. Indian membership is reported up five percent for the year.

6. In motion pictures the Catholic church recognizes one of the greatest media of influence in educational and social development. Consequently, there has been no little effort on the part of the church to exert pressure on the motion picture industry, as on the general public, by influencing film production and viewing. Pope Pius XI in 1936 issued an encyclical on it, "Vigilante Cura." The Legion of Decency works to implement the principles set down by this encyclical. A pledge prepared by this organization commits the signer to "condemn indecent and immoral motion pictures, and those which glorify crime or criminals . . . to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them" (*Nat. Cath. Almanac*, 1958, p. 633). A list of films with ratings is published from time to time in Catholic publications. The categories are: Class A, morally unobjectionable for general patronage; Class A, II, morally unobjectionable for adults;

Class B, morally objectionable in part for all; and Class C, condemned.

7. A similar situation obtains with regard to the publication of books. First of all, there is the system of authorizing Catholic readers by means of a statement on the copyright page. This may be "Nihil obstat" (nothing hinders) "Cum permissu superiorum" (with permission of the superiors) or "Imprimatur" (let it be printed). It is pointed out that these permissions and approvals do not mean that the Catholic church officially endorses what is in the book, but that it merely states that there is nothing in the book contrary to Catholic doctrine. Neither does it mean that the Catholic cannot read any book that does not bear this approval; he is under obligation, however, not to read anything that is contrary to Catholic doctrine. In case of doubt he is supposed to consult his priest. There is the famous "Index Librorum Prohibitorum" which is hundreds of years old, and is revised from time to time, but most of the titles in this index are not English language books. Local and general pressures brought to bear on individual books by Protestant authors that are inimical to Catholic interests, constitute the most effective and general censorship. Catholics who read condemned books are guilty of grave sin.

II. ROME IS THE ENEMY OF BIBLICAL CHRISTIANITY

There have been many and violent diatribes against the Catholic church by those who have been antagonized by it, excommunicated from it, or merely alarmed about its tendencies. A great deal of this literature, while it is interesting as a body of anti-Catholic polemic, is not the kind of writing that will convince either a Catholic or a non-Catholic unless he is willing to be convinced. (The most lurid title to come to our attention is *The Scarlet Harlot Stripped and Whipped*, a pamphlet in the famous William Andrews Clark Memorial Library in Los Angeles.) The honest soul and mind will be convinced only when the Spirit of God works on the basis of the Word of God to reveal the truth of God in such clarity, that the errors of Rome become shockingly evident. This is the almost universal testimony of those who have come out of Catholicism and into Protestantism.

The main charges brought against the Church of Rome from a doctrinal standpoint are these: (1) She restricts the use of the

Bible, (2) She controls the translation of the Bible, (3) She accepts tradition as of equal authority with the Scriptures, and in effect elevates it above the Scriptures, as may be evidenced in the case of the dogma of the Assumption of Mary (1950), (4) She has seven sacraments, (5) She teaches transubstantiation, (6) She sacrifices the mass, (7) She denies the cup to the laity, and (8) She trafficks in masses and indulgences. All of these charges can be found elaborated in the standard polemics against the system, which are too numerous to mention, with the exception of a couple that may be considered classic, George Salmon's *The Infallibility of the Church* (first published 1888, reprinted 1951 by Baker Book House, Grand Rapids) — this because it has stood the test of time as one of the most effective attacks upon the central doctrine of papal infallibility; and ex-priest Emmett McLaughlin's *People's Padre* (Boston, 1954) — this because it is one of the most effective recent exposés of the system by a solidly entrenched Irish priest of a very successful work in Phoenix, Arizona. It is a scholarly and sane autobiography.

The only truly effective weapon against the papal system, as Martin Luther found out, is after all the pure unadulterated Word of God, and it is with some attention to the official Catholic position on the Scriptures that this article will be brought to a close.

One is somewhat astonished to find a book that can be used with equal effectiveness by both Catholic and Protestant to encourage the Catholic himself in, and to give him official Catholic ground for, the personal study of the Bible. This is *Rome and the Study of Scripture*, A Collection of Papal Enactments of the Study of Holy Scripture together with the Decisions of the Biblical Commission (St. Meinrad, Ind., St. Meinrad's Abbey, 5th ed., 1953, 165 pp.). (This book is cataloged by the Library of Congress under the author heading: Catholic Church, Pope; but should be found also by title and subject if properly cataloged.) A number of papal encyclical and apostolic letters, together with seventeen decisions of the highest authority in the church on biblical studies, provide ample material for the purpose mentioned above.

One finds in this book a wholesome attitude toward the Scriptures as inspired and inerrant (one understands, of course, that this in their mind applies also to the apocryphal books, but the

Protestant arguments on that subject are adequate to set the inquirer straight). The statement of the Vatican Council is quite satisfactory: "... the Church holds them as sacred and canonical not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without errors, but because, having been written under the inspiration of the Holy Spirit, they have God for their author" (*op. cit.*, p. 24).

An encyclical letter, *Spiritus Paraclitus*, of Pope Benedict XV on the fifteenth centenary of the death of St. Jerome, speaks of Jerome's love of the Scriptures and says, "We confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible" (*ibid.*, p. 71). Likewise, "The same veneration the Bishops should endeavor daily to increase and perfect among the faithful committed to their care, encouraging all those initiatives by which men, filled with apostolic zeal, laudably strive to excite and foster among Catholics a greater knowledge of love for the Sacred Books" (*ibid.*, p. 103). Other encouragements of like kind can be found among these documents. There is one caution, however, that vernacular versions of the Scriptures must be edited with notes by proper Catholic scholars before they may be authorized for personal reading by the laity. While this may be true, the text of the Catholic versions is sufficiently near the original texts to lead any sincere person to faith in Jesus Christ for salvation.

Catholic Biblical Associations have come into being in the United States, Great Britain, Switzerland, and Argentina, and publish some very good material on biblical studies. In Switzerland in particular, which movement came from Austria, family devotions were strongly encouraged with the reading of the Bible as central. In Uruguay some priests with a bent toward Scripture studies used to conduct weekly Bible classes for the laity, and a high degree of spiritual life was attained by some of the attendants.

It must be remembered that the factors just recounted do not represent the actual practice in many parts of the world, but they do rest upon a solid foundation, and any Catholic that wants to read the Bible can appeal to them. The distribution of the Scriptures by Protestants in some parts of the mission field has driven

local Catholic authorities to match the effort by a parallel distribution of Catholic gospels and portions, as has happened in Mexico, for instance. Thus the ideal situation developed—the inquirer could compare both versions and discover the striking similarity. May God grant that by any and every means the Scriptures may get into the hands of great numbers of sincere Catholic laymen and thus into their hearts.

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The True Church

By John C. Ryle, D.D.

Lord Bishop of Liverpool

Edited by Charles L. Feinberg, Th.D., Ph.D.

Where is the one true church? What is this one true church like? What are the marks by which this one true church may be known? Such questions may well be asked, and here are some answers.

The one true church is composed of all believers in the Lord Jesus. It is made up of all God's elect, all converted men and women, all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true church.

It is a church of which all the members have the same marks. They are all born of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently and after various fashions. Some worship with a form of prayer, and some with none; some worship kneeling, and some standing. But they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their faith from one single book, the Bible. They are all joined to one great center, Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, "Amen and Amen."

It is a church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not depend upon church membership, baptism, and the Lord's Supper, although they highly

value these things, when they are to be had. But it has only one great Head, one Shepherd, one chief Bishop, the Lord Jesus Christ. He alone by his Spirit admits the members of this church, though ministers may show the door. Till he opens the door no man on earth can open it, neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, that moment he becomes a member of this church. Like the penitent thief, he may have no opportunity to be baptized; but he has that which is far better than any water baptism, the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing church; but all the ordained men in the world cannot shut him out of the true church.

It is a church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, baptistries, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and his Spirit; and they being ever with it, the church cannot die.

This is the church to which the scriptural titles of present honor and privilege, and the promises of future glory, especially belong. This is the body of Christ; this is the flock of Christ. This is the household of faith and the family of God. This is God's building, God's foundation, and the temple of the Holy Spirit. This is the church of the first-born, whose names are written in heaven. This is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt, and wheat of the earth. This is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed. This is that church to which the Lord Jesus promises, "the gates of hell shall not prevail against it," and to which He

says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only church which possesses true unity. Its members are entirely agreed on all the weightier matters of the faith, for they are all taught by one Spirit. About God, Christ, the Spirit, sin, their own hearts, faith, repentance, the necessity of holiness, the value of the Bible, the importance of prayer, the resurrection, and the judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; and you will find them all of one judgment.

This is the only church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, deed, reality, life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this church.

This is the only church which is truly catholic. It is not the church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian, but faith in Christ is all. Its members will be gathered from north, south, east, and west in the last day, and will be of every name and tongue, but all one in Jesus Christ.

This is the only church which is truly apostolic. It is built on the foundation laid by apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice. They consider the man who talks of following the apostles without possessing these two things to be no better than sounding brass and tinkling cymbal.

This is the only church which is certain to endure unto the end. Nothing can overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true church is never altogether extinguished. It rises again from its afflictions; it lives on through fire and water. The Herods, the

Neros, the bloody Marys have labored in vain to put down this church; they slay their thousands, and then pass away to go to their own place. The true church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still. It is a bush which, often burning, yet is not consumed.

This is the church which does the work of Christ on earth. Its members are a little flock, and few in number compared with the children of the world, one or two here, and two or three there. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers. These are they who are active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay and the support of any nation to which they belong.

This is the church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; but the church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, one church only will be named, and that is the church of the elect.

Reader, this is the true church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have countless outward privileges; you may enjoy great light and knowledge. But if you do not belong to the body of Christ, your light, knowledge, and privileges will not save your soul. Men fancy if they join this church or that church and go through certain forms, all must be right with their souls. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother, and yet not belong to the true church. And if you do not, it will be better at last if you had never been born. "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house" (Acts 16:31).

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The Purposes of the Incarnation

By Rev. G. Campbell Morgan, D.D.
Pastor of Westminster Chapel, London, England

Revised by Gerald B. Stanton, Th.D.

The whole teaching of Holy Scripture places the Incarnation at the center of the methods of God with a sinning race.

Toward that Incarnation everything moved until its accomplishment, finding therein fulfillment and explanation. The messages of the prophets and seers and the songs of the psalmists trembled with more or less certainty toward the final music which announced the coming of Christ. All the results also of these partial and broken messages of the past led toward the Incarnation.

It is equally true that from that Incarnation all subsequent movements have proceeded, depending upon it for direction and dynamic. The Gospel stories are all concerned with the coming of Christ, with his mission and his message. The letters of the New Testament have all to do with the fact of the Incarnation, and its correlated doctrines and duties. The last book of the Bible is a book, the true title of which is *The Unveiling of the Christ*.

Not only the actual messages which have been bound up in this one Divine Library, but all the results issuing from them, are finally results issuing from this self-same coming of Christ. It is surely important, therefore, that we should understand its purposes in the economy of God.

There is a fourfold statement of purpose declared in the New Testament: the purpose to reveal the Father; the purpose to put away sin; the purpose to destroy the works of the devil; and the purpose to establish by another advent the Kingdom of God in the world.

Christ was in conflict with all that was contrary to the purposes of God in individual, social, national, and racial life. There is a sense in which when we have said this we have stated the whole meaning of his coming. His revelation of the Father was toward this end; his putting away of sin was part of this very process; and his second advent will be for the complete and final overthrow of all the works of the devil.

1. TO REVEAL THE FATHER

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "He that hath seen me hath seen the Father" (John 14:9).

This latter is Christ's own statement of truth in this regard, and is characterized by simplicity and sublimity. Among all the things Jesus said concerning his relationship to the Father, none is more comprehensive, inclusive, exhaustive, than this.

The last hours of Jesus with his disciples were passing away. He was talking to them, and four times over they interrupted him. 'Philip said, "Lord, show us the Father, and it sufficeth us." Philip's interruption was due, in the first place, to a conviction of Christ's relation in some way to the Father. He had been so long with Jesus as to become familiar in some senses with his line of thought. In all probability Philip was asking that there should be repeated to him and the little group of disciples some such wonderful thing as they had read of in the past of their people's history; as when the elders once ascended the mountain and saw God; or when the prophet saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple; or when Ezekiel saw God in fire, and wheels; in majesty and glory.

I cannot read the answer of Jesus to that request without feeling that he divested himself, of set purpose, of anything that approached stateliness of diction, and dropped into the common speech of friend to friend. Looking into the face of Philip, who was voicing, though he little knew it, the great anguish of the human heart, the great hunger of the human soul, he said, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father." That claim has been vindicated in the passing of the centuries.

Revelation to the Race

We will, therefore, consider first what this revelation of God has meant to the race; and secondly, what it has meant to the individual.

First, then, what conception of God had the race before Christ came? Taking the Hebrew thought of God, let me put the whole truth as I see it into one comprehensive statement. Prior to the Incarnation there had been a growing intellectual apprehension of truth concerning God, accompanied by a diminishing moral result. It is impossible to study the Old Testament without seeing that there gradually broke through the mists a clearer light concerning God. The fact of the unity of God; the fact of the might of God; the fact of the holiness of God; the fact of the beneficence of God; these things men had come to see through the process of the ages.

Yet side by side with this growing intellectual apprehension of God there was diminishing moral result, for it is impossible to read the story of the ancient Hebrew people without seeing how they waxed worse and worse in all matters moral. The moral life of Abraham was far purer than life in the time of the kings. Life in the early time of the kings was far purer than the conditions which the prophets ultimately described. In proportion as men grew in their intellectual conception of God, it seemed increasingly unthinkable that he could be interested in their everyday life. Morality became something not of intimate relationship to him, and therefore something that mattered far less.

Think of the great Gentile world, as it then was, and as it still is, save where the message of the Evangel has reached it. We have had such remarkable teachers as Zoroaster, Buddha, Confucius; men speaking many true things, flashing with light, but notwithstanding these things a perpetual failure in morals and a uniform degradation of religion have been universal. The failure has ever been due to a lack of final knowledge concerning God.

At last there came the song of the angels, and the birth of the Son of God, through whose Incarnation and ministry there came to men a new consciousness of God.

He included in his teaching and manifestation all the essential things which men had learned in the long ages of the past.

He did not deny the truth of the unity of God ; he re-emphasized it. He did not deny the might of God ; he declared it and manifested it in many a gentle touch of infinite power. He did not deny the holiness of God ; he insisted upon it in teaching and life, and at last by the mystery of dying. He did not deny the beneficence of God ; he changed the cold word beneficence into the word throbbing with the infinite heart of Deity — *Love*. He did more. That which men had imperfectly expressed in song and prophecy he came to state : "He that hath seen me hath seen the Father."

Wherever Christ comes to people who have never had direct revelation, he comes first of all as fulfillment of all that in their thought and scheme is true. He comes, moreover, for the correction of all that in their thought and scheme is false. All the underlying consciousness of humanity concerning God is touched and answered and lifted into the supreme consciousness whenever God is seen in Christ. All the gleams of light which have been flashing across the consciousness of humanity merge into the essential light when he is presented.

Christ comes not to contradict the essential truth of Buddhism, but to fulfill it. He comes not to rob the Chinese of his regard for parents, as taught by Confucius, but to fulfill it, and to lift him upon that regard into regard for the one great Father, God. He comes always to fulfill. Wherever he has come ; wherever he has been presented ; wherever men low or high in the intellectual scale, have seen God in Christ, their hands have opened and they have dropped their fetishes, and their idols, and have yielded themselves to him. If the world has not come to God through him, it is because the world has not yet seen him ; and if the world has not yet seen him, the blame is upon the Christian church.

The wide issues of the manifestation of God in Christ are — the union of intellectual apprehension and moral improvement, and the relation of religion to life. In no system of religion in the world has there come to men the idea of God which unites religion with morals, save in this revelation of God in Jesus Christ.

Revelation to the Individual

Secondly, the effect of the manifestation in relation to the individual. In illustration we cannot do better than by taking Philip,

the man to whom Christ spoke. To Philip's request "Show us the Father and it sufficeth us," Jesus said, "Have I been so long time with you, and dost thou not know me, Philip?" The evident sense of the question is, You have seen enough of me, Philip, if you have really seen me, to have found what you are asking for — a vision of God.

What then had Phillip seen? What revelations of Deity had come to this man who thought he had not seen and did not understand? We will adhere to what Scripture tells of what Philip had seen.

All the story is in John. Philip is referred to by Matthew, Mark, and Luke, as being among the number of the apostles, but in no other way. John tells of four occasions when Philip is seen in union with Christ. Philip was the first man Jesus *called* to follow him; not the first man to follow him. There were other two who preceded Philip, going after Christ in consequence of the teaching of John. But Philip was the first man to whom Christ used that great formula of calling men which has become so precious in the passing of the centuries — "Follow me." What happened? "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote." That was the first thing that Philip had seen in Christ according to his own confession: One who embodied all the ideals of Moses and the prophets.

We find Philip next in the sixth chapter, when the multitudes were about Christ, and they were hungry. Philip, who considered it impossible to feed the hungry multitude, now sees Someone who in a mysterious way had resource enough to satisfy human hunger. Philip then listened while in matchless discourse Jesus lifted the thought from material hunger to spiritual need and declared, "I am the bread of life." So that the second vision Philip had of Jesus, according to the record, was a vision of him, full of resource and able to satisfy hunger, both material and spiritual.

We next see Philip in the twelfth chapter. The Greeks coming to him said, "Sir, we would see Jesus." Philip found his way with Andrew to Jesus, and asked him to see the Greeks. Philip saw by what then took place that this Man had intimate relation

with the Father, and that there was perfect harmony between them, no conflict, no controversy. He saw, moreover, that upon the basis of that communion with his Father, and that perfect harmony, his voice changed from the tones of sorrow to those of triumph: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." That was Philip's third vision of Jesus. It was the vision of One acting in perfect accord with God, bending to the sorrow that surged upon his soul, in order that through it he might accomplish human redemption.

We now come back to the last scene. Philip said, "Show us the Father and it sufficeth us." Gathering up all the things of the past, Christ looked into the face of Philip and replied, "Have I been so long time with you, and dost thou not know me, Philip?" No, Philip had not seen these things. They were there to be seen, and by and by, the infinite work of Christ being accomplished, and the glory of Pentecost having dawned upon the world, Philip saw it all; saw the meaning of the things he had seen, and had never seen; the things he had looked upon, and had never understood.

He found that having seen Jesus he had actually seen the Father. When he looked upon One who embodied in his own personality all the facts of law and righteousness, who was able to satisfy all the hunger of humanity, who was sent to share the sorrows of humanity in order to draw men to himself and to save them, he had seen God.

This manifestation wins the submission of the reason; appeals to the love of the heart; demands the surrender of the will. Here is the value of the Incarnation as revelation of God.

Let us recall our thoughts for a moment from the particular application in the case of Philip, and think what this means to us. Is it true that this manifestation wins the submission of our reason, appeals to the love of our heart, asks the surrender of our will?

Then to refuse God in Christ is to violate at some essential point our own humanity. To refuse we must violate reason, which is captured by the revelation; or we must crush the emotion, which springs in our heart in the presence of the revelation; or

we must decline to submit our will to the demands which the manifestation makes. God grant that we may rather look into his face and say, "My Lord and my God!" So shall we find our rest, and our hearts will be satisfied. It shall suffice, as we see the Father in Christ.

II. TO TAKE AWAY SINS

"Ye know that he was manifested to take away sins; and in him is no sin" (I John 3:5).

In this text we get nearer to an understanding of the purpose of the Incarnation as it touches our human need. The simple and all-inclusive theme which it suggests is, first, that the purpose of the Incarnation was the taking away of sins; and secondly, that the process of accomplishment is that of the Incarnation.

The Purpose

First, then, we will take the purpose as declared, "He was manifested to take away sins." What is intended by this word "sins"? It is the sum total of all lawless acts. The thought is incomprehensible as to numbers when we think of the race, but let us remember that in the midst of that which overwhelms us in our thinking are our own actual sins.

"Sins" — missing of the mark, whether wilful missings, or missings through ignorance, does not at present matter. The word includes all those thoughts and words and deeds in which we have missed the mark of the divine purpose and the divine ideal.

The phrase "to take away" is a statement of result, not a declaration of process. The Hebrew equivalent of the word "take away" is found in that familiar story of the scapegoat. It was provided that this animal should be driven away to the wilderness "unto a solitary land." This suggested that sins should be lifted from one and placed upon another, and by that one carried away out of experience, out of consciousness. That is the simple signification of this declaration, "He was manifested to bear sins" — to *lift* sins. He was manifested in order that he might come into relationship with human life, and passing underneath the load of human sins, lift them, take them away.

The Process

Secondly, in order that this great purpose of the Incarnation may be more powerfully and better understood, let us reverently turn to the indication of the process which we have in this particular text, "He was manifested to take away sins." Who was the Person? It is perfectly evident that John here, as always, has his eye fixed upon the Man of Nazareth; and yet it is equally evident that he is looking through Jesus of Nazareth to God. That is the meaning of his word "manifested" here. He is the Word made flesh. He is flesh, but he is the Word. He is someone that John had appreciated by the senses, and yet he is someone whom John knew pre-eminently by the Spirit.

Notice, that after he makes the affirmation, "He was manifested to take away sins," he adds this great word, "In him is no sin"; or, "Missing of the mark was not in him." The One in whom there was no missing of the mark was manifested for the express purpose of lifting, bearing away, making not to be, the missings of the mark of others.

I come now to the final thing in this manifestation — the process of the death; for in that solemn and lonely and unapproachable hour of the cross is the final fulfillment of the word of the herald on the banks of the Jordan, "Behold the Lamb of God, that taketh away the sin of the world!" That phrase, "The Lamb of God," could have but one significance in the ears of the men who heard it. This was the voice of a Hebrew prophet speaking to Hebrews. When he spoke of the Lamb taking away sins, they had no alternative other than to think of the long line of symbolical sacrifices which had been offered, and which they had been taught shadowed forth some great mystery of divine purpose whereby sin might be dealt with.

Reverently, let us take a step further. The manifested One was God. If that be once seen, then we shall forevermore look back upon that Man of Nazareth in his birth, his life, as but a manifestation. The cross, like everything else, was manifestation. In the cross of Jesus there was the working out into visibility of eternal things. Love and light were wrought out into visibility by the cross. In the cross I see the sorrow of God, and in the cross I see the joy of God, for "it pleased the Lord to bruise him." In the cross I see the love of God working out through

passion and power for the redemption of man. In the cross I see the light of God refusing to make any terms with iniquity and sin and evil. The cross is the historic revelation of the abiding facts within the heart of God. The measure of the cross is God. He who was manifested is God. He can gather into his eternal life all the race as to its sorrow and as to its sin, and bear it.

If it be declared that God might have wrought this self-same deliverance without suffering, our answer is that the man who says so knows nothing about sin. Sin and suffering are co-existent. The moment there is sin, there is suffering. The moment there is sin and suffering in a human being it is in God multiplied. "The Lamb was slain from the foundation of the world." From the moment when man in his sin became a child of sorrow, the sorrow was most keenly felt in heaven.

The man who is burdened with a sense of sin I would ask to contemplate the Person manifested. There is not one of us of whom it is not true that we live and move and have our being in God. God is infinitely more than I am; infinitely more than the whole human race from its first to its last. If infinitely more, then all my life is in him. If in the mystery of Incarnation there became manifest the truth that he, God, lifted sin, then I can trust. If that be the cleaving of the rock, then I can say as never before —

*Rock of Ages, cleft for me,
Let me hide myself in Thee.*

He was manifested, and by that manifestation I see wrought out the infinite truth of the passion of God which we speak of as the atonement.

III. TO DESTROY THE WORKS OF THE DEVIL

"To this end was the Son of God manifested, that he might destroy the works of the devil" (I John 3:8).

There can be no question as to the One to whom John referred when he said, "the Son of God." In all the writings of John it is evident that his eyes are fixed upon the man Jesus. Occasionally he does not name him, does not even refer to him by a personal pronoun, but indicates him by a word you can only use when you are looking at an object or a person. For instance, "*That* which we have seen with our eyes, *that* which we beheld,

and our hands handled. . . ." Upon another occasion he said, "He that saith he abideth in him, ought himself also to walk even as he walked." It is always the method of expression of a man who is looking at a Person. Forevermore the actual human Person of Christ was present to the mind of John as he wrote of him.

The word "manifested" presupposes existence prior to manifestation. In the Man of Nazareth there was manifestation of One who had existed long before the Man of Nazareth.

The enemy is described here as the devil. We read that he is a murderer, a liar, a betrayer; the fountain-head of sin, the lawless one. The work of the murderer is destruction of life. The work of the liar is the extinguishing of light. The work of the betrayer is the violation of love. The work of the arch-sinner is the breaking of the law. These are the works of the devil.

He is a murderer. This consists fundamentally in the destruction of life on its highest level, which is the spiritual. Alienation from God is the devil's work. It is also death on the level of the mental. Vision which fails to include God is practical blindness. On the physical plane, all disease and all pain are ultimately results of sin, and are among the works of the devil. These things all lie within the realm of his work as murderer, destroyer of human life.

He is more. He is the liar, and to him is due the extinguishing of light, so that men blunder along the way. All ignorance, all despair, all wandering over the trackless deserts of life, are due to extinction of spiritual light in the mind of man. All ignorance is the result of the clouding of man's vision of God.

"This is life eternal" — age-abiding life, high life, deep life, broad life, long life, comprehensive life — "that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." The proportion in which man knows God is the proportion in which he sees clearly to the heart of things. By and by, when the redemptive work of Christ has been perfected in man, and in the world, we shall find that all ignorance is banished and man has found his way into light. But the liar, the one who brings darkness, has made his works far spread over the face of humanity, and all ignorance and resultant despair are due to the work of the one whom Jesus designated a liar from the beginning.

Again, the violation of love, as a work of the devil, is seen supremely in the way he entered into the heart of Judas and made him the betrayer. All the avarice you find in the world today, and all the jealousy, and all the cruelty, are the works of the devil.

Finally, he is the supreme sinner. Sin is lawlessness, which does not mean the condition of being without law, but the condition of being against law, breaking law. So that all wrong done to God in his world, all wrong done by man to man, all wrong done by man to himself, are works of the devil.

To summarize then: death, darkness, hatred, find them where you will, are works of the devil.

The Son of God was manifested that he might destroy the works of the devil. If at the beginning we saw him as a soul in conflict with all these things, remember that was an indication of the program and a prophecy of the purpose. The Incarnation was not merely the birth of a little child in whom we were to learn the secret of childhood, and in whom presently we were to see the glories of manhood. All that is true; but it was the happening in the course of human events, of that one thing through which God himself is able to destroy the works of the devil.

What "Destroy" Means

"To destroy." It is a word which means to dissolve, to loosen. It is the very same word as is used in the Apocalypse about loosing us from our sins. It is the word used in the Acts of the Apostles when you read that the ship was broken to pieces; loosed, dissolved, that which had been a consistent whole was broken up and scattered and wrecked.

The word "destroyed" may be perfectly correct, but let us understand it. He was manifested to do a work in human history the result of which should be that the works of the devil should lose their consistency. The cohesive force that makes them appear stable until this moment, he came to loosen and dissolve. He was manifested to destroy death by the gift of life. He was manifested to destroy darkness by the gift of light. He was manifested to destroy hatred by the gift of love. He was manifested to destroy lawlessness by the gift of law. He was manifested to loosen,

to break up, to destroy the negatives which spoil, by the bringing of the positive that remakes and uplifts.

Nineteen centuries ago the Son of God was manifested, and during those centuries in the lives of hundreds, thousands, he has destroyed the works of the devil, mastered death by the gift of life; cast darkness out by the incoming light; turned the selfishness of avarice and jealousy into love, joy, peace, long-suffering, kindness, goodness. He has taken hold of lawless men and made them into the willing, glad bond-servants of God. So has he destroyed the works of the devil.

The forces of this Christ have operated, and are operating; and the things that were formerly established are loosened, and are falling to decay. He was manifested to destroy the works of the devil. If you are in the grip of forces of evil; if you realize that in your life his works are the things of strength, then I pray you, turn with full purpose of heart to the One manifested long ago, who in all the power of his gracious victory will destroy in you all the works of the devil and set you free.

IV. TO PREPARE FOR A SECOND ADVENT

"Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:28).

We are all conscious that nothing is perfect; that the things which Christ came to do are not yet done; that the works of the devil are not yet finally destroyed; that sins are not yet experimentally taken away; that in the spiritual consciousness of the race, God is not yet perfectly known. "Now we see not yet all things subjected to him." The victory does not seem to be won. It is impossible to read the story of the Incarnation and to believe in it, and to follow the history of the centuries that have followed upon that Incarnation without feeling in one's deepest heart that something more is needed. The Incarnation was essential, but the consummation of its meaning can only be brought about by another coming, as personal, as definite, as positive, as real in human history as was the first.

"Christ . . . shall appear a second time." There is no escape, other than by casuistry, from the simple meaning of those words.

The first idea conveyed by them is that of an actual personal advent of Jesus yet to be. To spiritualize a statement like this and to attempt to make application of it in any other than the way in which a little child would understand it, is to be driven, one is almost inclined to say, to dishonesty with the simplicity of the scriptural declaration. There may be diversities of interpretations as to how he will come, and when he will come; whether he will come to usher in a millennium or to crown it; but the fact of his actual coming is beyond question.

Paul in all his writings is conscious of this truth of the second advent. In some of them he does not dwell upon it at such great length, or with such clarity as in others, for the simple reason that it was not always the specific subject with which he was dealing. In the Thessalonian letters we have most clearly set forth Paul's teaching concerning this matter. In the very center of the first letter we have a passage which declares in unmistakable language that "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-18).

James, writing to those who were in affliction said, "Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

Peter, with equal clarity, said to the early disciples, "Be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

John, who leaned upon his Master's bosom, said, "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

Jude said to those to whom he wrote, "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Every New Testament writer presents this truth as part of the common Christian faith. Belief in the personal actual second

advent of Jesus gave the bloom to primitive Christianity, and constituted the power of the early Christians to laugh in the face of death, and to overcome all forces that were against them. There is nothing more necessary in our day than a new declaration of this vital fact of Christian faith. Think what it would mean if the whole church still lifted her face toward the east and waited for the morning; waited as the Lord would have her wait — with loins girt for service and lamps burning. If the whole Christian church were so waiting, she would cast off her worldliness and infidelity, and all other things which hinder her march to conquest.

Meaning of the Second Advent

The Scriptures do more than affirm the fact of the second advent. In a remarkable way, they declare the meaning thereof. "Christ . . . shall appear a second time, *apart from sin*." To rightly understand this, we must look upon it as putting the second advent into contrast with the first. That is what the writer most evidently means, for the context declares that he was manifested in the consummation of the ages to bear sins. He now says that "Christ . . . shall appear a second time *apart from sin*." All the things of the first advent were necessary to the second; but the things of the second will be different from the things of the first.

By his first advent sin was revealed. His own cross was the place where all the deep hatred of the human heart expressed itself most diabolically in view of heaven and earth and hell.

There was also revelation of darkness as contrary to light. "Men loved the darkness rather than the light," was the supreme lament of the heart of Jesus.

In his first advent he not only revealed sin, but bore it. All through his life he was putting himself underneath sin in order to take it away. He bore its limitations throughout the whole of his life. In poverty, in sorrow, in loneliness, he lived: and all these things are limitations resulting from sin. When Jesus Christ entered into the flesh, he entered into the limitations which follow upon sin, and he bore sin in his own consciousness through all the years; not poverty only, but sorrow in all forms, and loneliness. All the sorrows of the human heart were upon his heart until he uttered that unspeakable cry, "My God, my God, why hast thou forsaken me?"

Having finally dealt with sin, and destroyed it at its very root at his first advent, his second advent is to be that of victory. He will come again; not to poverty, but to wealth. He will come again; not to sorrow, but with all joy. He will come again; not in loneliness, but to gather about him all trusting souls who have looked and served and waited. All in his first advent of sorrow and loneliness, of poverty and of sin, will be absent from the second. The first advent was for atonement; the second will be for administration. He came, entering into human nature, and taking hold of it, to deal with sin and put it away. He has taken sin away, and he will come again to set up that kingdom, the foundations of which he laid in his first coming.

He "shall appear a second time, apart from sin . . . unto salvation." To those who have heard the message of the first advent and have believed it, and trusted in his great work, and have found shelter in the mystery of his manifestation and bearing of sin—to such, salvation takes the place of judgment. But to the man who will not shelter beneath that first advent and its atoning value—judgment abides. All the things begun by his first advent will be consummated by the second.

At his second advent there will be complete salvation for the individual—righteousness, sanctification, redemption. We believed, and were saved. We believe, and are being saved. We believe, and we shall be saved. The last movement will come when he comes.

Those who have fallen asleep in Christ are safe with God, and he will bring them with him when he comes. They are not yet perfected, "God having provided some better thing concerning us, that apart from us they should not be made perfect." They are at rest, and consciously at rest. They are "absent from the body . . . at home with the Lord," but they are not yet perfected; they are waiting. We are waiting in the midst of earth's struggle—they in heaven's light and joy, for the second advent. Heaven is waiting for it. Earth is waiting for it. Hell is waiting for it. The universe is waiting for it.

That coming will be to those who wait for him. Who are those who wait for him? "Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven."

The first thing is the turning from idols. Have we done that? Then because we have turned from idols, and are serving him, we are waiting. That is the waiting the New Testament enjoins, and to those who wait, his second advent will mean the consummation of their salvation. "Christ shall appear." Glorious Gospel!

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Modern Philosophy

By Philip Mauro
Counsellor-at-Law
New York City

Revised and edited by Gerald B. Stanton, Th.D.

"Beware lest any man spoil you *through philosophy* and vain deceit after [according to] the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily; and ye are *complete in him*, who is the Head of all principality and power" (Col. 2:8-10).

In the foregoing passage occurs the only mention which the Scriptures make of philosophy. Nothing is more highly esteemed among men than philosophy. It is on all hands regarded as the supreme exercise and occupation of the human mind, and is viewed as an occupation for which but very few men have the requisite intellectual equipment. As far back as the tradition of men goes, philosophy has held this high place in human estimation. It is, therefore, a fact of much significance that, in all the Bible, philosophy is but once named.

Even in our day the deference paid to philosophy is such that there are not many teachers of the Bible who would venture to warn their fellow-men of its dangers; for philosophers have managed to maintain in Christendom the same eminence which they occupied in heathendom. Indeed, a course in philosophy is now, and for some generations has been, considered an essential part of the education of a man who is preparing for the Christian ministry. This is not the only one of the "rudiments of the world" which has found its way into our theological seminaries. It is, therefore, not surprising that, in the teaching imparted by these seminary graduates, philosophy holds a very different place from that assigned to it by the Bible.

Not a Human Utterance

We may be very sure that the passage quoted above is not a human utterance. It does not express man's estimate of philosophy — far from it. In pronouncing that warning, Paul is not repeating what he learned while pursuing his course in philosophy at the school of Gamaliel. No man would ever have coupled philosophy with vain deceit, or characterized it as a dangerous process against which God's people should be cautioned, lest thereby they should be despoiled of their possessions. No man ever defined philosophy as being according to human tradition and the basic principles of this evil world, and not according to Christ. This warning is from God himself; but, alas, like many other of his solemn warnings, it has been despised and utterly disregarded. The thing against which this earnest warning was spoken has been welcomed with open arms, and incorporated into the theological machinery of our ecclesiastical systems. The consequences of this contemptuous disregard of God's warning are such as might have been expected.

This word "beware" (sometimes rendered "take heed" in our version) does not occur very often in the New Testament. There are not many things whereof believers are bidden to "beware." Some of these are "the scribes," "dogs," "evil workers," "the concision," and an "evil heart of unbelief" (Mark 12:38; Phil. 3:2; Acts 13:40; Heb. 3:12). The warning of our text is addressed to believers who have been instructed as to their oneness with Christ in his death (at the hands of the world), his burial, and his resurrection. Additional emphasis is given to the warning by the connection in which it occurs. The word rendered "spoil" signifies literally to make a prey of, as when one falls into the hands of robbers and is stripped by violence of his goods, or into the hands of smooth-tongued and plausible swindlers who gain his confidence, and by means of their arts fleece him of his valuables. It is heavenly treasure that is in contemplation here, even the believer's portion of the unsearchable riches of Christ. Hence empty deceit is contrasted with the fulness of the Godhead which dwells in Christ; and the despoiled condition of one who has been victimized through philosophy is contrasted with the enrichment of those who have apprehended by faith their completeness in him who is the Head of all principality and power.

But why, we may profitably inquire, is philosophy described as an instrument of spoilation in the hands of artful men? And why is it characterized as being after (i. e., according to) the rudiments, or basic principles, of the world? The word rendered "rudiments" occurs four times in Scripture. In Colossians 2:20 it is again rendered "rudiments." In Galatians 4:3 and 9 it is rendered "elements." It seems to convey the idea of basic or foundation principles of the world-system. These elements are described in Galatians 4:9 as "weak and beggarly." They do not strengthen and enrich, but weaken and impoverish those who resort to them.

Philosophy Defined

The reason is perceived in a general way at least when we ascertain what philosophy is, namely, the occupation of attempting to devise, by the exercise of the human reason, an explanation of the universe. It is an interminable occupation for the reason that, if the explanation which philosophy is forever seeking were to be found, that discovery would be the end of philosophy. The occupation of the philosopher would be gone. It is interminable for the stronger reason that the philosopher is bound, by the rules of his profession, to employ in his quest only human wisdom, and it is written that the world, by its wisdom, does not come to the knowledge of God (I Cor. 1:19-21; 2:14). Incidentally, a large part of the time of the philosopher is occupied in criticizing and demonstrating the unreasonableness or absurdity of all philosophical systems except that espoused by himself. This, however, is merely the destructive part of his work, the constructive part being, as has been said, the employment of his reasoning faculties in the task of devising a system which will account, after a fashion, for the existence and origin of, and for the changes which appear to take place in, the visible universe. Having settled upon such a system, the philosopher must thenceforth defend it from the attacks of philosophers of opposing "schools" (who will put forth weighty volumes demonstrating to their entire satisfaction that his philosophical system is a tissue of absurdities), and in replying to their many and varied objections and criticisms.

"Not According to Christ"

We may thus see at a glance that philosophy is, in its essential character, in accordance with human tradition and the fundamen-

tal or primary principles of the world-system. It is not according to Christ, who is hated by the world, and who has laid the axe at the root of all its principles. Prominent among the elements of the world and of human tradition is the principle that the world reflects the grandeur of *man*, and that human reason is the highest and mightiest factor in it. In our day it has become a tenet of popular theology that the human reason is the final court of appeal in all matters of doctrine. In man's world human achievement is exalted to the highest place, and no limit is set to what may be accomplished by human ingenuity. "Let us build us a city and a tower whose top may reach unto heaven, and let us make us a name" (Gen. 11:4), is the program of humanity, as announced by those who established the basic principles of the world system. In this system, that only is valued and lauded which is attained by the effort of man and redounds to his credit. Philosophy adheres strictly to this tradition and to these principles in that its various explanations, in order to receive recognition as "philosophical," must be purely the products of human reason exercised upon the results of human investigations.

Philosophy vs. Revelation

It follows of necessity that philosophy and divine revelation are utterly irreconcilable. The very existence of philosophy as an occupation for the human mind depends upon the rigid exclusion of every explanation of the universe which is not reached by a speculative process. If a philosophy admits the existence of a God (as the philosophies just now in favor do), it is a god who either is dumb, or else is not permitted to tell anything about himself, or how he made and sustains the universe. Should the philosopher's god break through these restrictions, there would be straightway an end of his philosophy. For it is not the pursuit of truth that makes one a philosopher. The pursuit of truth, in order to be philosophical, must be conducted in directions in which truth cannot possibly be found. For the discovery of what philosophers pretend to be seeking would bring their philosophies to an end, and such a calamity must, of course, be avoided. Therefore, the moment one receives an explanation of the universe as coming from God who made it, he can have no further use for philosophy. One who has obtained the truth is no longer a seeker.

The value of philosophy, therefore, lies not in its results, for there are none, but solely in the employment which its unverifiable speculations afford to those whose tastes and intellectual endowments qualify them to engage in it.

Philosophy vs. Christ

Again, philosophy is "not according to Christ" for the simple and sufficient reason that the testimony of Christ puts an end, for all who accept it, to all philosophical speculations concerning the relations of humanity to God and to the universe. Christ set his seal to the truth and divine authority of the Old Testament Scriptures. He, moreover, revealed the Father; and finally, he promised further revelations of truth through his apostles under the immediate teaching of the Holy Spirit. These revelations are not only directly opposed to philosophical speculations, but they cut the ground from under them. The testimony and teaching of Christ were not communicated to men for the purpose of informing them how man and the world came to be what they are — though they do reveal the truth as to that. The purpose of the doctrine of Christ and of his personal mission to the world was to show to men their true condition, as under the dominion of sin and death, and to accomplish eternal redemption for all who believe the good tidings and accept the gift of God's grace. The doctrine of Christ not only instructs men as to the way into the kingdom of God, but also entitles those who accept it to the immediate possession and enjoyment of many and valuable rights and privileges which can be acquired in no other way. If, therefore, you are a believer in Christ Jesus, trusting the merit of his sacrifice for your acceptance with God, beware lest any man despoil you of these inestimable rights and privileges through philosophy and vain deceit, according to the principles of the world, and not according to Christ. For in him, and not elsewhere, dwells the fulness of the Godhead; and in him, and not elsewhere, the believer may be filled to his utmost capacity. Philosophy can strip men of part of the inheritance of faith. It has nothing to offer them in exchange.

Fruits of Philosophy

It would be quite possible, for one who had the requisite leisure and curiosity, to trace the main developments of philosophy and

to examine the many different "schools" to which it has given rise during a period of several thousand years. Having done so, he would find that philosophy consists in the pursuit of the unattainable, and that, among all the varied fields of human activity there is none which has witnessed such an absolutely futile and barren expenditure of energy as the field of speculative philosophy. A philosopher of repute has declared that "philosophy has been on a false scent ever since the days of Socrates and Plato." The following of a false scent for more than two thousand years is surely not a record to boast of; and yet it is true that, so far as results are concerned, philosophy has nothing more encouraging than this to offer as an inducement for engaging in it.

We do not, however, propose anything so stupendous (and so unprofitable) as a review of the history of philosophy, but merely a brief statement setting forth the *status* of philosophy at the present day. And this we undertake in order that the non-philosophical reader may be able to ascertain the character of the influence which philosophy is exerting, in these times of change and mental unrest, upon the immediate problems of humanity, and upon what is called "the progress of human thought."

Sovereign Democracy
 The great majority of men do no thinking beyond the matters which lie within the little circle of their personal interests. This unthinking majority takes its thoughts and opinions from an intellectual and cultured few, or from leaders who manage to gain their confidence. It is important, therefore, to ascertain what ideas are prevalent among those who are in a position to influence the opinions of the mass of mankind. This may easily be done by sampling the current philosophical teaching at the great universities of the English-speaking countries.

Theistic and Atheistic Philosophy

The various schools of philosophy which have flourished through the ages may be divided into two main classes, namely, *theistic* and *atheistic*. The former class embraces all philosophic systems which assume a god of some sort as the originator and sustainer of the universe. It may be remarked in passing that theistic philosophies are more dangerous to humankind than the atheistic class, for the reason that the former are well calculated to ensnare those who, by nature or training, have a repugnance to atheism.

Dualism and Pantheism

Confining our attention, therefore, to theistic philosophies, we find several classes of these, namely, "Dualistic" and "Pantheistic." Dualism is the name which philosophers have been pleased to bestow upon those systems which maintain that God (or the "First Cause") created the universe as an act of his will, and has an existence distinct and apart from it. These systems are called "dualistic" because they count God as one entity, and the universe or creation as another entity, thus making two entities. The reader should understand clearly that when a learned professor of philosophy speaks of "dualism" he has Christianity in mind.

Monism and Pluralism

Pantheism, on the other hand, maintains that God and the universe are one being. There are several varieties of pantheism which have followers among philosophers, e. g., monism and pluralism. Monism is that system which assumes as the basis of reality an "absolute" or "all-knower" — a monstrosity which comprehends in its vast being all things and all their relations and activities. Monism, therefore, asserts that there is but one entity. God has no existence apart from the universe, and never had. The latter is, therefore, eternal, and there has been no creation.

The Present Situation

In order to obtain for our consideration a fair and accurate statement of the position of recent philosophy, reference will be made to the Hibbert Lectures of 1909, on "The Present Situation in Philosophy," delivered by Professor William James of Harvard University at Manchester College, Oxford. These lectures have been published in a volume entitled, *A Pluralistic Universe* (Longmans, Green).

Professor James is one of the very few philosophers of note who reject the teaching of monism. He advocates a theory styled "pluralism," of which a sufficient idea may be gained from the quotations to follow. It is of first importance to us to learn from Professor James what is the present status of dualism, since, as we have seen, that class embraces old-fashioned or Bible Christianity. As to this, he says:

"Dualistic theism is professed as firmly as ever at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American Universities, and be replaced by a monistic pantheism more or less open or disguised" (op. cit., p. 24).

Philosophy & vain deceit
According to this competent authority, the Roman Catholic colleges are the only ones of any consequence wherein the statements of the Bible regarding the creation and government of the universe, the origin of living creatures, including man, the origin of evil, etc., are even "professed." The great universities of England and America, which were founded for the purpose of maintaining the doctrines of Scriptures, and spreading knowledge of them as the revelations of the living God, and as the foundation of all true learning, have been despoiled of all that made them useful for the nurture of young minds, and that made them valuable to the communities wherein they have flourished. This momentous change has been accomplished through the agency of philosophy and vain deceit, according to the ancient tradition of men, according to the rudiments of the world, and not according to Christ.

A Strange Phenomenon

Herein, as it seems to the writer, we have an explanation for the strange phenomenon that Romanism is gaining ground rapidly in Protestant England and America, while steadily losing influence in those countries where it has had almost exclusive sway over the consciences of the people. The latter countries have never enjoyed the privilege of the open Bible. They have never had any links attaching them to the living Word of God. All they have had is "the church," and that they are now judging by its fruits.

But in England and America it is far otherwise. For many generations, from father to son, the people have been knit by many strong and tender ties and associations to the Word of the living God. Its influences upon the customs and life of the people have been many and potent. Only those whose minds are blinded will deny the mighty influence which the Bible has exerted as a factor in the national prosperity of the English-speaking countries. The great universities have been their pride, and have been counted among the national bulwarks; and the Bible has been the foun-

dation stone of the universities. But now a change has come—so swiftly and so stealthily that we can scarcely realize what has happened. The universities have discarded the teaching of the Bible, and have repudiated its authority as the divinely inspired teacher. Only at "Catholic seats of learning" is its teaching professed. What wonder, then, in a time of general disintegration and unrest, that the children of Bible-loving ancestors should be drawn by the thousand to a system which has the appearance of stability, where all else is falling to pieces, and which, with all its errors, does proclaim the infallibility of the Holy Scriptures! Whoso is wise will consider these things.

A Sudden Change

Professor James, in his lectures at Manchester, treats the teaching of the Bible as being now so utterly discredited and out of date as to call for only a brief, passing reference in a discussion purporting to deal with "the present situation in philosophy." He says:

"I shall leave cynical materialism entirely out of our discussion as not calling for treatment before this present audience, and I shall ignore old-fashioned dualistic theism for the same reason" (*op. cit.*, p. 30).

It is important for our purpose to note the suddenness of the great change which has taken place at our universities, whereby Christian doctrine has been relegated to a position of obscurity so profound that it calls for no consideration in a discussion of this sort. The lecturer, after remarking that he had been told by *Hindoos* that "the great obstacle to the spread of Christianity in their country was the puerility of our dogma of creation," added: "Assuredly, most members of this audience are ready to side with Hinduism in this matter." And then he proceeded to say that "those of us who are sexagenarians" have witnessed such changes as "make the thought of the past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, *sounds*

as odd to most of us as if it were some outlandish savage religion" (*op. cit.*, p. 29).

Concept The effect upon the plastic minds of undergraduates of such words as those last quoted can easily be imagined. They artfully convey the suggestion that these young men are, in respect of their philosophical notions, vastly superior to the men of light and learning of past generations, and that it is by the repudiation of Christianity and its living oracles that they furnish convincing proof of their intellectual superiority. There are few minds among men of the age here addressed, or of any age — except they be firmly grounded and established in the truth — which could resist the insidious influence of such an appeal to the innate vanity of men.

Such being then the influences to which the students of our universities are now exposed, is there not urgent need of impressing upon Christian parents the warning of our text, and exhorting them to beware lest their children be despoiled through philosophy and empty deceit?

Buddha or Christ?

It is essential to sound this warning concerning a system of philosophy which, in its several forms, has crowded out of our universities the true doctrine of Christ. We have already stated that this reigning system, now holding almost undisputed sway in "Christian" England and America, is pantheism, which has flourished for thousands of years as the philosophical religious cult of India. We have seen how Professor James defers to the Hindoo estimate of the Bible doctrine of creation, and sides with it. If the test of a doctrine is the way it is regarded by the Hindoos, it is quite logical to go to them for the interpretation of the universe which is to be taught at our schools and colleges.

The philosophers of today have, therefore, nothing to offer to us that our ancestors did not understand as well as they, and that they were not as free to choose as we are. Did our ancestors then prefer the worse thing to the better when they chose, and founded great universities to preserve, the doctrines taught by Jesus Christ and his apostles, rather than (as they might have done) the doctrines associated with the name of Buddha? Our present-day teachers of philosophy appear to say so. But if there

remains any judgment at all in the twentieth-century man, he will remember, before lightly acquiescing in the removal of the ancient foundations, that whatever there may be of superiority in the social order of Christianized England and America over that of pantheistic India is due to the choice which our forefathers made when they accepted the teaching of the Gospel of Christ, and to the fact that every subsequent generation until the present has ratified and adhered firmly to that choice.

National Responsibility

From the Bible and from secular history we learn that God deals not only with individuals on the ground of privilege and responsibility, but with nations also. Because of the extraordinary privileges granted to the Israelites, a heavier responsibility rested upon them than upon other nations, and they were visited for their unfaithfulness with corresponding severity. And now we are living in that long stretch of centuries known as "the times of the Gentiles," during which the natural branches of the olive tree (Israel) are broken off, and the branches of the wild olive tree are grafted into their place; that is to say, the period wherein the Gentiles are occupying temporarily Israel's place of special privilege and responsibility. The diminishing of them has become the riches of the Gentiles (Rom. 11:11-25).

In dealing with a nation, God looks to its rulers or leaders as responsible for its actions. The justice of this is specially evident in countries where the people choose their own rulers and governors. In our day the people are all-powerful. Rulers are chosen for the express purpose of executing the popular will. Likewise also the time has come when the people not only elect their rulers, but also heap to themselves teachers, because they will not endure sound doctrine (II Tim. 4:3, 4). We may be sure, then, that the persons we find in the professional chairs of our colleges are there by the mandate of the people, who have turned away their ears from the truth and give heed to fables, which please their itching ears.

By the very constitution of a democratic social order the teachers *must* teach what the people like to hear, or else give place to those who will.

God will surely judge the privileged nations for this. The change has been great and sudden. The judgment will be swift and severe. Until our day, whatever may have been the moral state of the masses of people of England and America, governments were established on the foundations of Christian doctrine; kings and other rulers were sworn to defend the faith; the Bible was taught in the schools, and no one was regarded as fit for a position of public responsibility who was not a professed follower of Jesus Christ. As for the teachers in our schools and colleges, not one could have been found who did not hold and teach as the unchanging truth of God the doctrines of Bible Christianity.

A Great Apostasy

Recognizing these facts, which all must admit to be facts, however much they may differ as to the significance of them, it follows that we are living under the dark shadow of the greatest national apostasy that has ever taken place. During all the history of mankind there has never been such a wholesale turning away from the Source of national blessings, in order to take up with the gods of the heathen.

Very pertinent are the words of the prophet: "The wise men are ashamed; they are dismayed and taken. Lo, they have rejected the Word of the Lord, and what wisdom is in them?" (Jer. 8:9). For the occupation in which our philosophers are engaged is the impossible task of trying to establish an explanation of the visible universe after having rejected the true account thereof received from its Creator. The god of the ruling philosophy is one who is not permitted to speak or make himself known in any way. Philosophy must needs put these restraints upon him for its own protection; for, should he break through them, the occupation of the philosopher would be gone. So he must remain in impenetrable obscurity, speaking no word, and making no intelligible sign or motion, in order that philosophers may continue their congenial business of making bad guesses at what he is like.

It is not difficult for one who has come to the knowledge of the truth through receiving the Word of God, "not as the word of men, but as it is in truth the Word of God" (I Thess. 2:13), to perceive the folly and futility of all this. But who shall deliver the ignorant, the innocent, and the unwary from being victimized

and eternally despoiled by these men who, professing themselves to be wise, have become fools? We can but sound the alarm and give warning, especially to those who are responsible for bringing up children, of the dangers which infect the intellectualistic atmosphere of our universities, colleges, and seminaries.

A Reason for It

In closing we may with profit to our readers point out a profound reason why the enemy of Christ, and of the men whom he seeks to save, should be desirous of impressing upon the minds of the latter the conception of pantheism. That doctrine wholly excludes the idea that man is a sinner, and hence it puts redemption outside the pale of discussion. Under the influence of that doctrine man would never discover his corrupt nature and his need of salvation, and hence, if not delivered from it, he would die in his sins. An enemy of man could devise against him no greater mischief than this.

But the doctrine which the philosophy of our day has imported from India works not only destruction to men, but also dishonor to God. Herein may its satanic character be clearly perceived by all who have eyes to see. Its foundation principle is that God and man are truly one in substance and being, and that the character of God is revealed in the history of humanity. This evil doctrine makes God the partner with man in all the manifold and grievous wickednesses of humankind. It makes God *particeps criminis* in all the monstrous crimes, cruelties, uncleannesses and unnamable abominations, that have stained the record of humanity. It makes him really the prime actor in all sins and wickednesses, since the thought and impulses prompting them originate with him. Thus God is charged with all the evil deeds which the Bible denounces, and against which the wrath of the God of the Bible is declared.

It may be that somewhere in the dark places of this sinful world there lurks a doctrine more monstrously wicked, more characteristically satanic than this, which is now installed in our seats of learning and there openly venerated as the last word of matured human wisdom; but if such there be, the writer of these pages is not aware of its existence. That doctrine is virtually the assurance, given under the seal of those who occupy the eminences

of human culture, learning and wisdom, that the pledge of the serpent given to the parents of the race of what would result if they would follow his track, has at last been redeemed. "Ye shall become as God," he declared; and now the leaders of the thought of the day unite in proclaiming that man and God are truly one substance and nature. Beware! Beware! This teaching is, indeed, according to the most ancient of all human traditions. It is according to the basic principles of the world and of the god of this world, and not according to Christ. No greater danger menaces the younger men and women of the present generation than the danger that some man, some smooth-tongued, learned and polished professor, may make a prey of them by means of philosophy and vain deceit.

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The Knowledge of God

*By Rev. David James Burrell, D.D., LL.D.
Minister of the Marble Collegiate Church, New York City*

Revised and edited by Gerald B. Stanton, Th.D.

The man who does not know God has not begun to live. He may eat and drink, make merry, accumulate a fortune or wear a crown; but he has not entered into that better life of high hopes and noble purposes and aspirations which make us worthy of our divine birthright. For "this is life eternal, to know God."

To put ourselves into proper relations with God is literally a matter of life or death. All the "ologies" are worth mastering but THEOLOGY is indispensable. We must know God.

But where is he? "Oh, that I knew where I might find him! . . . Behold I go forward but he is not there, and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand so that I cannot see him!" (Job 23:3, 8, 9). The horizons recede as we approach them, and the darkness thickens as we grope like blind men feeling their way along the wall.

There are three roads which are vainly trodden by multitudes who pursue this holy quest. Each of them is marked, "This way to God"; and each of them is a *cul de sac* or blind alley, which leaves the soul still groping and crying, "Oh, that I knew where I might find him!"

The first of these paths is Intuition.

There are no natural atheists. All are born with an indwelling sense of God. In regions of darkest paganism there are traces of two incarnate convictions; namely, the fact of God and a sinful alienation from him. Hence the universal spirit of unrest so pa-

thetically expressed by Augustine: "We came forth from God, and we shall be homesick until we return to him."

No doubt there have been some who, with no light but that which shines along the pathway of Intuition, have made an acquaintance with God; but the vast multitude have simply arrived at idolatry. They have made unto themselves gods "after the similitude of a man"; gods, like the Brocken of the Harz mountains, projected on the skies. An idol is a man-made god. It may be carved out of wood or conjured out of the gray matter of the brain; but all gods, whencesoever they come, are idols, except the one true God.

II *The second pathway of the God-seekers is Reason.* Here we come upon the philosophers and those who travel with them. This path also leads to disappointment, for it is written, "The world by wisdom knew not God."

The golden age of philosophy in Greece followed close upon the decay of the Pantheon. It was when the people had lost confidence in their idols and the cry was heard, "Great Pan is dead!" that the groves and gardens and painted porches arose on the banks of the Ilyssus. The thoughtful men who assumed the name *philosophoi*, that is, "lovers of wisdom," were all seekers after God. The Stoics, Epicureans, Cynics and Peripatetics all hoped to discover him by the light of reason. How vain the quest!

When Simonides was asked for a definition of God, he required some weeks for meditation and then answered, "The more I think of him, the more he is unknown!" The innumerable gods and altars of Athens had been laughed out of court; and the results of philosophic inquiry were recorded on that other altar which succeeded them, "To the Unknown God."

The stock in trade of the philosophers of Athens was precisely that of the philosophers of our time. It consisted substantially of four arguments, namely (1) *The ontological argument*, to the effect that the being of God is involved in the idea of God. This is good as far as it goes, but it falls vastly short of demonstration; and in any case it reaches no conclusion as to the character of God. (2) *The cosmological argument*, which reasons from effect to cause and expresses itself in the epigram *ex nihilo nihil fit*; "out of nothing nothing comes." This is equally inconclusive,

since the necessary Someone to which it leads is but the merest shadow of a god. (3) The teleological argument, which proceeds from design to a Designer, carrying with it a strong presumption as to infinite wisdom but taking little or no cognizance of the moral nature of God. (4) The anthropological argument, which infers the moral nature of God from the moral nature of man. This goes further than the others; nevertheless, it is so far from being final proof in the mathematical sense that one may reasonably question whether any truth-seeker was ever really convinced by it.

These are arguments which have been used by philosophers from time immemorial, and little has been added in the process of the passing years. The result, as a whole, is melancholy failure. The world by its wisdom, that is by the exercise of its unaided reason, has simply reached agnosticism; it has not "found out God."

Not to those who deem themselves wise, but rather to the simple whose hearts are open Godward, comes the great revelation. It is one thing to know *about* God and quite another to *know* him. John Hay knew all about President Lincoln from his boyhood up; little "Tad" had no such information, but he knew his father, knew him through and through. The eyes of faith see further than those of reason. Wherefore Jesus said, "Except ye become as a little child ye shall in no wise enter into the kingdom of God."

The third of the alluring pathways is that of the Five Senses. This is Natural Science, which reaches its conclusions on the evidence of the physical senses.

This rules out faith, which is a "sixth sense" divinely given to men for the apprehension of spiritual truths. To undertake to solve any of the great problems which have to do with our spiritual life by the testimony of the finger tips is to engage in useless labor, for "spiritual things are spiritually discerned." To undertake to grasp a spiritual fact by the physical senses is as preposterous as it would be to insist on seeing with the ears or hearing with the eyes. Faith is not credulity, nor is it unsubstantial, nor is it believing without evidence. On the contrary, it is both substantial and evidential: only it is "the substance of things hoped for, the evidence of things not seen." To refuse to exercise this

"sixth sense" or power of spiritual apprehension is to shut oneself out forever from the possibility of apprehending God or any of the great, intangible, but real truths which center in him.

Yet we are constantly hearing, in certain quarters, of the importance of pursuing our theological studies "by the scientific method." With what result? "We have a world of facts," they say, "and from these facts, by the inductive process, we must arrive at our conclusions." It is like an example in algebra. God is the unknown term; let this be expressed by X. The problem, then, is to resolve X into known terms by the use of a multitude of seen and tangible facts. Can it be done? Go on and pursue your researches along the lines of evolution, until back of cosmos you come to chaos, and back of chaos to the nebula, and back of the nebula to the primordial germ; and that last infinitesimal atom will look up at you with the old question on its lips, as loud as ever and involving a problem as deep as when you began, "Whence came I?" What is your answer? God? Call it "God" if you please; in fact, however, it is simply an impersonal, indefinable, inescapable something or other which, for lack of a better term, is designated as a "First Cause," but which is infinitely far from what is meant by a personal God.

Well, then, shall the quest be given up? Is the universal thought of God merely an *ignis fatuus* leading the hopeful traveler into a realm of impenetrable mists and shadows? Or is there still some way of finding out God?

IV Yes, there is a fourth road by which we approach God. It is an highway cast up by the King himself, and it is called "Revelation."

There is an antecedent presumption in its favor; namely, that if there is a God anywhere in the universe he would not leave us to grope our way hopelessly in the dark toward him, but would somewhere, somehow, unveil himself to us.

Here is a book which claims to be his Revelation. Of all the books in the literature of the ages, it is the only one that claims to have been divinely authorized and "written by holy men as they were moved by the Spirit of God."

It opens with the words, "In the beginning, God"; and proceeds to set forth the two great doctrines of Creation and Provi-

dence. It affirms, on the one hand, that everything in the universe has its origin in the creative power of God; and, on the other, that everything is sustained by the providence of God.

In these two doctrines we have the sum and substance of Bible truth. But this is not all. In between the doctrines of Creation and Providence there walks, through all the corridors of Holy Writ, a mysterious Figure who is the foregleam of another revelation further on. At the outset this Figure appears in the protevangel as the "Seed of Woman" who is to come in the fulness of time to "bruise the serpent's head." He appears and reappears, now in kingly guise, again as "a man of sorrows and acquainted with grief," and again with a name written on his vesture, "Emmanuel," which being interpreted is "God with us."

This Book, claiming to be the written Word of God, makes us acquainted with his being, personality and moral attributes; but it does not exhaust the theme. It leads us along a road, lighted by types and prophecies, until it opens into another and clear road, the incarnate Word of God.

This fifth road, the Incarnation, is the way which all truth-seekers must pursue if they would finally arrive at a just and saving knowledge of God.

It is here that we meet Christ, bringing the message from the throne of the Father. He comes into our world with the express purpose of making God known to us. As it is written, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him."

He is called the Word because he is the medium of communication between the Infinite and the finite. As it is written, "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us." That is to say, the Incarnation is the articulation of the speech of God. In the Scriptures we have a letter from God; but in the Incarnation, we have the coming down of God to unveil himself before us.

Christ, the Revelation of the Father

If, then, we are ever to learn theology it must be as disciples, sitting in a docile attitude at the feet of Christ. He, as the incar-

nate Son, is our authoritative Teacher. What, therefore, has he to say about God?

Concerning the moral attributes of God, the teaching of Jesus is indubitably clear. "God is a spirit," he says, "and they that worship him must worship him in spirit and in truth." It need scarcely be said that a spirit, though invisible and impalpable, is a real self-conscious personality. The communion of Jesus with this Spirit is that of one person with another. He does not speak to Law, not to Energy, nor to an indefinable "Something not ourselves that maketh for righteousness," but to One with whom he is on familiar terms. "The only begotten Son which is in the bosom of the Father, he hath declared him."

As to divine providence, he speaks in no uncertain tone. The God whom he unveils is in and over all. Out on the hillsides he bids us "Consider the lilies, how they grow," and assures us that our Father, "who careth for them, will much more care for us." In pursuance of this fact he encourages us to pray, saying, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Oh, great heart of the Infinite, quick to respond to our every cry for help! The doctrine of prayer, as taught by Jesus, is simplicity itself. We are to run to God with our longings as children to their parents: "For if ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

As to the moral attributes of God, the teaching of Jesus is not only clear but most emphatic, because at this point it touches vitally our eternal welfare. The divine holiness is presented not so much as an attribute as the condition of God's being. It is the light emanating from his throne, of which Christ is the supreme manifestation. Christ said, "I am the light of the world"; and this light must ever be reflected in the life of his disciples, as he said, "Ye are the light of the world; let your light so shine before men that they may see your good works and glorify God." This holiness is not merely freedom from moral contamination, but such a sensitive aversion to sin as makes it impossible for God to look with complacency upon any creature who is defiled by it. Hence the appeal to the cultivation of a holy life, since "without holiness no man shall see God."

Out of this atmosphere of holiness proceed two attributes which, like opening arms, embrace the world. One of them is Justice, or regard for law. No teacher ever lived, not even Moses, who emphasized as deeply as did Jesus Christ the integrity of the moral law. He defended not only the law itself but the penalties affixed to its violation. The Decalogue is not so severe an arraignment of sin as the Sermon on the Mount, which rings with the inviolability of law.

The other of the outstretched arms is Love. The fulness of divine love is set forth in the words of Jesus: "When ye pray say, 'Our Father'." It was wisely observed by Madame de Stael that if Jesus had never done anything in the world except to teach us "Our Father," he would have conferred an inestimable boon upon all the children of men. God's love is manifest in the unceasing gifts of his providence; but its crowning token is the grace of salvation. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Now the reconciliation between Love and Justice is found at the Cross. Here "mercy and truth are met together; righteousness and peace have kissed each other." As law is sacred and inviolable, its penalty must be inflicted. It must be inflicted either upon the malefactor or upon some competent substitute who shall volunteer to suffer for him. It is the only begotten Son who volunteers, saying, "Here am I, send me!" The justice of God is shown in the suffering inflicted upon his only begotten Son; and his love is correspondingly shown in the proffer of all the benefits of that vicarious suffering to every one on the sole condition of faith.

It pleased God to vindicate his supreme majesty before his ancient people in the controversy on Carmel. All day the pagan priests assembled at their altar cried, "O Baal, hear us"; but there was no voice nor any that regarded. At evening the lone prophet of Jehovah stood beside his altar and calmly made his prayer, "O God of Israel, let it be known this day that Thou art God!" Was there any that regarded? Lo, yonder in the twilight sky a falling fleece of fire! In awe-struck silence the people saw it descending, lower and lower, until it touched the sacrifice and consumed it. The logic of the argument was irresistible. They cried with one accord, "Jehovah is the God."

The antitype and parallel of that great controversy is at Calvary, where Christ, at once the ministering priest and the sacrifice upon the altar, made his last prayer with hands outstretched upon the cross; and the descending fire consumed him as a whole burnt offering for the world's sin. The logic, here also, is unanswerable. In all the world there is no other gospel which adequately sets forth the divine love. By the power of truth, by the triumph of righteousness, by the logic of events, by the philosophy of history, by the blood of the atonement, let the world answer, "Our God is the God of salvation; and there is none other beside him!"

The failure of other religions and philosophies has been grotesquely pathetic. The irony of Elijah on Carmel is merely an echo of the divine burst of laughter out of heaven in response to those who cry: "Let us break his band asunder and cast away his cords from us!" "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The pantheons crumble and the priests die; one altar remains, to wit, the cross on Calvary. It is the sole altar and supreme argument of the true God.

But every man must for himself make answer to that argument. Each for himself, must fight his way into the truth. It is like the grapple which Jacob had with an unseen antagonist at the brookside. As the night wore on he came to understand that Omnipotence had laid hold upon him. Then came a sudden wrench and Jacob fell, disabled. God had thrown him! He sank a helpless man, but, clinging still, cried, "I will not let Thee go except Thou bless me!" And thereupon the blessing was given, a blessing which God had waited through the weary years to bestow upon him: "Thy name shall be called no more Jacob, 'the Supplanter,' but Israel; for as a prince hast thou prevailed with God." Then and there he received his guerdon of knighthood and entered into the higher life. At the close of that conflict the light of morning was glowing on the hills of Edom; how significant are the words, "And the sun arose upon him!"

The new life had begun; the long quest was over; Jacob had found God. And he went his way limping on his shrunken thigh, to bear through all the after years the token of that struggle until he came to heaven's gate, at peace with God.

It is thus that every man finds God; in a close grapple that ends in self-surrender, an utter yielding to the beneficent power of God.

So true life begins with knowing God. It begins when a man, oppressed by doubt and uncertainty, hears his voice saying, "Reach hither thy hand and thrust it into my side!" It begins when, standing under the cross, he realizes, as Luther did, "He died for me, for me!" Then the day breaks and the shadows flee away. Love conquers doubt, and the soul, beholding the unveiling of the Infinite in the passion of Christ cries out, "My Lord and My God!"

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The Science of Conversion

By Rev. H. M. Sydenstricker, Ph.D.

West Point, Mississippi

Edited by Arnold D. Ehlert, Th.D.

1. THE CASE STATED

The penetration of scientific investigation into the erstwhile unknown regions of things is one of the wonders of the age. All departments of creation are yielding up their secrets to the searching eye of science.

The causes of things are being sought after, not only in the natural world, but in all realms as well, so that things may be brought more certainly and directly under the human will. The unseen operations by which powerful results are produced are forced to yield and tell their secrets. New powers are discovered in all realms of investigation and subdued as never before to the service of man. Practically everything is reduced to science, and men are learning the how and the wherefore of things physical, mental and spiritual. The better these things are understood, the more completely are we the masters of the world for whose subjection man was commissioned.

Now our inquiry is whether the conversion of the human soul — the divinely wrought new birth — lies within the range of scientific investigation. Can the operations of the divine forces and the divinely appointed means for the conversion of a soul be made to yield to scientific research, so that we can produce results with the same degree of certainty as does the chemist in his laboratory? Do the laws of cause and effect operate in the spiritual realm as in the natural world, and can we apply spiritual means and causes with the same degree of certainty as in physical things? Can we get out of the realm of the uncertain and the vague in working

with human souls and operate with absolute assurance of adequate and satisfactory results?

In this greatest of all works, and which is practically committed to man, has God left us to absolute uncertainties as to results? Is it not true that if the divinely ordained means be properly used the results can be obtained with the same scientific certainty as in other things, and results also which are in no sense spurious but the actual effect of efficient and properly applied causes? Are not the promises of God absolute, and do not many incidents in the work and history of the Church demonstrate that the conversion of souls was the direct result of God-appointed and man-applied means thereto, operated by purely scientific methods, although the workers had no thought of science in their work? Are we not bound to obey God's laws in all scientific operations in the physical world, and must we not scientifically obey his laws in the higher realm of his domain?

2. THE CASE DIAGNOSED

A careful diagnosis of the case under consideration may help us towards a scientific answer to our investigation. To know the patient, and especially to know precisely the nature of the disease, is of prime importance in the successful treatment of it. Otherwise, all treatment is mere guesswork.

Our subject in this inquiry is a degenerate human soul — degenerate meaning an inherent unrighteousness and an innate corruption that has affected every fiber and faculty of the human soul. This total depravity does not mean that man is actually and practically as mean as he is capable of being, but it means that the total man is depraved in all of his parts, and that he is born in that condition.

This native degeneracy is of a twofold nature: First, it is a legal condemnation descending to every human soul from a justly condemned ancestry who represented and stood for the whole race in the government of God. Second, it is a complete moral corruption of the whole soul, so that all the faculties of the soul are affected in such a way as to make them incapable of right action, so that every imagination of the heart is only evil continually. This morally degenerate man, in the adult stage, is also guilty of manifold actual sins, confirming his condemnation and making

his moral nature all the more depraved. In addition to this already depraved condition, this degenerate man has no desire for a better life; his perverted natural taste refuses it, and he is even unwilling to consider anything better. He actually loves his depraved condition and revels in the things that develop still more the baser principles in him. Moreover, his intellect is so blunted that he is incapable of apprehending spiritual truths and his eyes are so stigmatized that he cannot see the light.

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Such then is the character of the unconverted man, the subject now under consideration. And it is very evident, that while we may be able with the aid of divine revelation and human observation and experience to diagnose the case correctly, the remedy is found in a higher realm, though it may be applied in part through human agencies.

3. THE DIVINE PROPOSITION

In view of this apparently hopeless case, what is the divine proposition regarding it? What does the divine plan contemplate? It is quite evident that the ultimate goal of the divine proposition is to get rid of sin. But to get rid of the sin we must get rid of the sinner, otherwise sin remains.

In getting rid of the sinner two things are possible, either by judgment to destroy the sinner and with him also the sin, or by divine grace to convert the sinner and thus remove the sin. Both methods are used in the divine government, but conversion is what now concerns us. The divine proposition is not to destroy the sinner, but to save him by making out of him a totally new man — to transform him from a child of sin into a real child of God. Not only a son of God, but an actually born child, so that by birth he becomes an heir of God and a joint-heir with Christ to a heavenly inheritance.

That the divine power is sufficient for such an achievement is not to be questioned for a moment. But does the work fall within the range of scientific investigation and are the methods to be used strictly scientific? Is the divine method in applying complete salvation to this awfully degenerate soul really scientific? Is it supposable that God is less scientific in this the very greatest of all his works than he is in the lesser things in his government?

Does he work by one set of laws in the natural world, and by different laws, or no laws at all, in the higher spiritual realm?

But if God is scientific — if the conversion of the human soul is accomplished by scientific methods — it follows that the work is best done when done by God's methods, if indeed it can be done at all in any other way. And if God's method is scientific, has he adequately revealed to us his method so that it can be certainly and successfully used by us as his workers? And if this revelation is made to us we dare not depart from God's method, whatever other methods may be suggested. For, if we depart from the methods God has given and by which God himself works, our work will be a failure entirely or the results will be inadequate and spurious.

4. THE MEANS DISCOVERED

God's proposition being stated and his methods being scientific, we must next discover the means by which the work is to be accomplished. Let it be remembered that in all things pertaining to man in both temporal and spiritual matters God works by means, and usually through human agencies.

But in the work of converting the human soul it is evident that the means are twofold. First, those means applied directly on the part of God to the soul from within; and second, those means applied from without through the senses by human agencies and instrumentalities. It is a fact, however, that even the means used directly on the part of God are at least in part applied through human agencies; so that the conversion of adult souls, so far as we are able to see, is ordinarily through human instrumentalities.

Hence the means by which the human soul is converted, or born into the family of God, are:

(1) The divine Spirit, which is the sole divine agent, and without which no soul, of infant or adult, can ever pass from spiritual death to spiritual life. This divine Spirit operates how and where he pleases and with or without means and agencies.

(2) The Word of God, which is the sword of the Spirit, reaching and quickening men's souls through the reasoning and emotional faculties. The Word is effectual only as accompanied by the quickening power of the Spirit, while at the same time it may be variously applied externally.

(3) The benign influence of Christians, demonstrating the reality and power and blessedness of the new life in the soul of the converted man.

(4) Real prayer, by which the regenerate soul brings the unregenerate to the very feet of the divine Saviour and insistently implores the divine grace.

(5) An absolute faith on the part of the human agent. This faith is an absolute confidence in the ability of God and in his purpose to accomplish the work through the means then being used, whenever the conditions thereto are complied with. There can be no true faith when the available means are not used and the known conditions not complied with.

5. THE MEANS APPLIED

Here is where the science of conversion is especially manifest. Everything in nature must be done in God's way, and God's way is always scientific, and all things are best done when we adhere most closely to God's methods. The conversion of the human soul is no exception to this rule. We can convert men most successfully when we adhere strictly to the divine science of the work. Our failures are no doubt largely due to our not complying with God's ways of doing the work.

We adhere strictly to God's laws in growing our crops. The seed is first placed where the dormant life powers are aroused and the seed caused to germinate. Afterwards follow the blade, the stalk and the mature fruit. No human power or wisdom can change this law of germination and growth. So the human soul being spiritually dead is incapable of doing anything towards an awakening to a new life; and being also unable even to will to do such a thing, it is quite evident that the very first thing essential is the direct application of the life-giving power of the divine Spirit to the dormant soul. This life-giving touch prepares the soul for the effectual application of all the other appointed means by which the soul is brought into the realities and fullness of the new life. But ordinarily, if not always, the application of the life-giving Spirit through human agencies is in answer to prayer somehow and somewhere. May it not be true that every soul born into the kingdom of God is in answer to the supplication

of some earnest Christian whose heart is as large as humanity and whose prayer touches every lost soul of man?

Hence prayer is scientifically the first means and the prime force to be applied by the true Christian in producing the conversion of a human soul. It is perfectly certain that nothing can be effectively done until the Spirit is applied, and the Spirit is ordinarily given in answer to prayer — that is, the quickening Spirit that arouses the soul and prepares it for the effectual application of other divinely appointed means. We question whether the Spirit is ever given without prayer where prayer is available, as in all other things human agencies are required when available.

Second to the Spirit's work, and along with it, is the application of the Word by which the soul of the hearer is reached through the intellect, the reasoning faculties being aroused, and through them the appeal of the Gospel is forced into the newly awakened conscience. Here all the powers of eloquence and reason and persuasion come into full play and are made effectual in turning the eyes of the awakened soul to the cross.

Next, the awakened soul now becomes co-operative with the divine Spirit, and with the Word and with other external means, and the result is belief in the Word on the part of the aroused soul, and through the receiving of the Word there follows an actual, personal, living faith in the Christ set forth in the Gospel, followed by outward confession, obedience and Christian service.

Hence the scientific order of the application of the means for the conversion of a soul is: The prayer of the Church and the Christian worker for the application of the quickening Spirit on the part of God. The preaching of the Word and the use of other external means. The responsive and co-operative and receptive act of the sinner, now made willing by the Spirit of God. And the wholly personal act of faith in Christ on the part of the sinner by which he actually receives by his own volition the Saviour as set before him, confesses him and becomes obedient to him as his Lord and Master.

6. THE CONDITIONS IMPOSED

In all scientific operations there are conditions that must be complied with, otherwise the results are either spurious or disastrous. This accounts for the vast number of spurious conversions

and lapses in the churches. Unscrupulous and ignorant men seeking after a display of numbers use all sorts of devices in all sorts of ways to produce apparent conversions. Just as well might the chemist go into his laboratory and throw together any and all sorts of chemicals and expect correct and scientific results. Correct results might accidentally follow, but the almost inevitable results would be poisons and explosions. Is not the same true in the unscriptural and unscientific methods used by many who pose as expert conversionists in so many of the pseudo-revivals now so much in vogue?

The conditions imposed for the true conversion of souls are both philosophic and scientific, and at the same time supremely gracious and benevolent, ever looking to the highest good of all concerned, both to the soul that is being saved and the worker through whom the results are accomplished.

These conditions are imposed by God himself. Hence he becomes responsible for the results when the conditions are really fulfilled on our part. The results may not always be as we may calculate or desire, but they will always correspond to the means as used.

These conditions are twofold. On the part of the Christian worker they consist in applying God's means for the salvation of men in God's ways. The danger here is in applying all sorts of human means in any way whatever so as to obtain apparent results. Often we blame God directly or indirectly for the poverty and character of the results, when as a matter of fact we have never complied with God's conditions, which are always natural, reasonable and scientific.

Second, on the part of the sinner these conditions apply, because although he is spiritually dead, he is intellectually alive and morally a free agent, and hence responsible for his conduct, including his unbelief and his rejection of Christ as his Saviour. He is responsible for the opportunities placed before him, and consequently he is responsible for the conditions God has imposed for the salvation of his soul. No man, in any Gospel land at least, can truthfully and conscientiously claim that he has fully met God's conditions for his salvation and that God has rejected him, or that the results have not been adequate and scientific. On the

other hand, no Christian worker has a right to the God-promised results until he has met the God-imposed conditions. A partial use of means, used in an indifferent way for only a limited time, is not scientific and is not meeting God's conditions. This is true not only in the work of actual soul-saving, but in the Christian life as well.

7. THE RESULTS OBTAINED

The results obtained in the conversion of a human soul are equally scientific with the means used thereto.

The primary result is a new man. Not an old man made over, but a new man, possessed of a new life and endowed with new and enlarged possibilities. A man with a new vision both of this life and of the eternal future. A man inspired with a new hope, the flukes of which are struck into the very throne of God and which is a positive and inalienable title to an inheritance in heaven. A man with a positive personal faith in Christ. A faith that makes Christ his personal possession with all that Christ is and all that he has and all that he has done. A man whose whole life is reversed from the service of sin and self to the kind and willing service of Christ as his new Master.

That such a man is the scientific result of the means that have been applied goes without argument. It is only in harmony with the great laws of God that govern his kingdom from the combination of the most minute chemical atoms to the swing of the spheres in his boundless universe.

First of all, life produces life of its own kind. Hence the life-giving touch of the divine Spirit imparts life of its own kind to the dormant soul and it becomes the living son of God. This result is as manifestly scientific as can be found in all nature. The immortal soul already exists endowed with all the possibilities of a finite being, but the eternal life is the scientific result of the life-giving touch of the Spirit of God. It is in fact impossible that the result be otherwise.

Another result is the effect produced upon the will of the convert. His will is renewed and is now in harmony with the divine will, and this is produced by the action of the divine will upon the will of the sinner. Here again the divine begets its likeness

in the changed will of the converted soul, which is a natural and scientific result.

Again, through the enlightening and persuading power of the Gospel the sinner is led to see the error of his way and the condition of his soul, and repentance of sins and faith in Christ are the result. The man is outwardly converted and his whole life and service reversed. These are again the scientific results of the means used according to the divine order of things. That these results do not always follow the preaching of the Word may be largely due to the fact that the means have been used amiss for the mere gratification of the lust of the worker, or that other necessary means have been neglected, especially prayer. And the reason why so many conversions are not genuine is due to the fact that they are merely external conversions, the result of exciting rant called preaching the Gospel, while prayer for the internal work of the Spirit has been totally ignored.

In the whole process of conversion it is a fundamental principle that like begets like, and means produce results according to purely scientific laws, and if the results are not scientific they are spurious, external and temporary. A beautiful and pointed illustration is found in the conversion of the congregation at the house of Cornelius. The means were used — though unwittingly on the part of men — in the scientific order. Prayer, the Holy Spirit, the preached Word; and the results were conversion, confession and Christian service.

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The Passing of Evolution

By Professor George Frederick Wright, D.D., LL.D.

Oberlin College, Oberlin, Ohio

Revised and edited by Glenn O'Neal, Ph.D.

The word evolution is in itself innocent enough, and has a large range of legitimate use. The Bible, indeed, teaches a system of evolution. The world was not made in an instant, or even in one day (whatever period day may signify) but in six days. Throughout the whole process there was an orderly progress from lower to higher forms of matter and life. In short, there is an established order in all the Creator's work. Even the Kingdom of Heaven is like a grain of mustard seed which being planted grew from the smallest beginnings to be a tree in which the fowls of heaven could take refuge. So everywhere there is "first the blade, then the ear, then the full corn in the ear."

The word, however, has come into much deserved disrepute by the injection into it of erroneous and harmful theological and philosophical implications. The widely current doctrine of evolution which we are now compelled to combat is one which practically eliminates God from the whole creative process, and relegates mankind to the tender mercies of a mechanical universe, the wheels of whose machinery are left to move on without any immediate divine direction.

This doctrine of evolution received such an impulse from Darwinism and has been so often confounded with it, that it is important at the outset to discriminate the two. Darwinism was not, in the mind of its author, a theory of universal evolution, and Darwin rarely used the word. The title of Darwin's great work was, *The Origin of Species by Means of Natural Selection*. The problem which he set out to solve touched but a small part of the field of evolution. His proposition was simply that species may

reasonably be supposed to be nothing more than enlarged or accentuated varieties, which all admit are descendants from a common ancestry. For example, there are a great many varieties of oak trees. But it is supposed by all botanists that these have originated from a common ancestor. Some chestnut trees, however, differ less from some oak trees than the extreme varieties of both do from each other. Nevertheless, the oak and the chestnut are reckoned not as varieties, but as different species. But the dividing line between them is so uncertain that it is impossible to define it in language; hence, some botanists have set up an independent species between the two, which they call "chestnut oak."

What Is a "Species"?

This, however, is but a single illustration of the great difficulty which scientific men have had in determining a satisfactory definition of species. That most generally accepted is "a collection of individual plants and animals which resemble each other so closely that they can reasonably be supposed to have descended from a common ancestor." It is easy to see, however, that this definition begs the whole question at issue. For we have no certain means of knowing how widely the progeny may in some cases differ from the parent; and we do not know but that resemblances may result from the action of other causes than that of parental connection. The definition is far from being one that would be accepted in the exact sciences.

It may be "reasonably supposed" that such small differences as separate species have resulted through variations of individuals descended from a common ancestry, yet it is a long leap to assert that, therefore, it may be reasonably supposed that all the differences between animals or between plants may have arisen in a similar manner.

A characteristic difference between the African elephant and the Indian elephant, for example, is that the African elephant has three toes on his hind feet and the Indian has four. While, therefore, it may not be a great stretch of imagination to suppose that this difference has arisen by a natural process, without any outside intervention, it is an indefinitely larger stretch of the imagination to suppose that all the members of the general family to which they belong have originated in a like manner; for, this family,

or order, includes not only the elephant, but the rhinoceros, hippopotamus, tapir, wild boar and horse.

But many of Darwin's followers and expounders have gone to extreme lengths in their assertions, and have announced far more astonishing conclusions than these. Not only do they assert, with a positiveness of which Darwin was never guilty, that species have had a common origin through natural causes, but that all organic beings had been equally independent of supernatural forces. It is a small thing that the two species of elephant should have descended from a common stock. Nothing will satisfy them but to assert that the elephant, the lion, the bear, the mouse, the kangaroo, the whale, the shark, the shad, birds of every description — indeed, all forms of animal life, including the oyster and the snail — have arisen by strictly natural processes from some minute speck of life, which originated in far distant time.

Origin of Life

It need not be said that such conclusions must rest upon very attenuated evidence, such as is not permitted to have weight in the ordinary affairs of life. But even this is only the beginning with thoroughgoing evolutionists. To be consistent they must not only have all species of animals or plants, but all animals and plants descending from a common origin, which they assert to be an almost formless protoplasm, which is supposed to have appeared in the earliest geological ages. Nor does this by any means bring them to their final goal, for to carry out their theory they must leap to the conclusion that life itself has originated, spontaneously, by a natural process, from inorganic matter.

But of this they have confessedly no scientific proof. For, so far as is yet known, life springs only from antecedent life. The first chapter of Genesis, to which reference has already been made, furnishes as perfect a definition of plant life as has ever been given. Plant life, which is the earliest form of living matter, is described "as that which has seed in itself" and "yields seed after his kind." Earlier in the nineteenth century the theory of spontaneous generation had many supporters. It was believed that minute forms of plant life had sprung up from certain conditions of inorganic matter without the intervention of seeds or spores. Bottles of water, which were supposed to have been shut off from

all access of living germs, were found, after standing a sufficient length of time, to swarm with minute living organisms.

But experiments showed that germs must have been in the water before it was set aside. For, on subjecting it to a higher degree of temperature, so as apparently to kill the germs, no life was ever developed in it. All positive basis for bridging the chasm between living matter and lifeless matter has thus been removed from the realm of science.

The Mystery of First Beginnings

This brings us to the important conclusion that the origin of life, and we may add of variations, is to finite minds an insoluble problem; and so Darwin regarded it. At the very outset of his speculation, he rested on the supposition that the Creator in the beginning breathed the forces of life into several forms of plants and animals, and at the same time endowed them with the marvellous capacity for variation which we know they possess.

This mysterious capacity for variation lies at the basis of his theory. If anything is to be evolved in an orderly manner from the resident forces of primordial matter it must first have been involved through the creative act of the divine Being. But no one knows what causes variation in plants or animals. Like the wind it comes, but we know not whence it cometh or whither it goeth. Breeders and gardeners do not attempt to produce varieties directly. They simply observe the variations which occur, and select for propagation those which will best serve their purposes. They are well aware that variations which they perpetuate are not only mysterious in their origin, but superficial in their character.

In Darwinism the changing conditions of life, to which every individual is subjected, are made to take the place of the breeder and secure what is called natural selection. In this case, however, the peculiarities selected and preserved must always be positively advantageous to the life of the individuals preserved. But to be of advantage a variation must both be considerable in amount, and correlated to other variations so that they shall not be antagonistic to one another. For example, if a deer were born with the capability of growing antlers so large that they would be a decided advantage to him in his struggle for existence, he must at the

same time have a neck strong enough to support its weight, and other portions of his frame capable of bearing the increased strain. Otherwise, his antlers would be the ruin of all his hopes instead of an advantage. It is impossible to conceive of this combination of advantageous variations without bringing in the hand and the designing mind of the Original Creator.

Of this, as of every other variety of evolution, it can be truly said in the words of one of the most distinguished physicists, Clerk Maxwell: "I have examined all that have come within my reach, and have found that every one must have a God to make it work." By no stretch of legitimate reasoning can Darwinism be made to exclude design. Indeed, if it should be proved that species have developed from others of a lower order, as varieties are supposed to have done, it would strengthen rather than weaken the standard argument from design.

But the proof of Darwinism even is by no means altogether convincing, and its votaries are split up into as many warring sects as are the theologians. New schools of evolutionists arise as rapidly as do new schools of biblical critics. Strangely enough the "Neo-Darwinians" go back to the theory of Lamarck that variations are the result of effort and use on the part of the animal; whereas Darwin denied the inheritance of acquired characteristics; while Weissmann goes to the extreme of holding that natural selection must be carried back to the ultimate atoms of primordial matter, where he would set up his competitive struggle for existence. Romanes and Gulick, however, insist that specific variations often occur from "segregation," entirely independent of natural selection.

Nor do the champions of evolution have a very exalted estimate of each other's opinions. In a letter to Sir Joseph Hooker in 1866, referring to Spencer, Darwin wrote: "I feel rather mean when I read him: I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior, even in the master art of wriggling, I feel aggrieved. If he had trained himself to observe more, even at the expense, by a law of balancement, of some loss of thinking power, he would have been a wonderful man" (*Life and Letters*, Vol. ii., p. 239).

To account for heredity, Darwin, in his theory of "pangenesis," suggested that infinitesimal "gemmules" were thrown off from every part of the body or plant, and that they had "a mutual affinity for each other leading to their aggregation either into buds or into the sexual elements." But when he ventured the opinion that these were the same as Spencer's "vitalized molecules" in which dwelt an "intrinsic aptitude to aggregate into the forms" of the species, Spencer came out at once and said that it was no such thing. They were not at all alike. Darwin, in reply, said he was sorry for the mistake. But he had feared that as he did not know exactly what Spencer meant by his "vitalized molecules," a charge of plagiarism might be brought against him if he did not give Spencer due credit. But others seemed to find it as hard to understand what Darwin meant by his "gemmules" with their marvelous mutual "affinity" for each other, as he did what Spencer meant by "vitalized molecules." Bates wrote him that after reading the chapter twice he failed to understand it; and Sir H. Holland set it down as "very tough," while Hooker and Huxley thought the language was mere tautology, and both failed "to gain a distinct idea" from it (*Letters of Darwin*, Vol. ii, p. 262).

Indeed, thoroughgoing evolution has no such universal acceptance as is frequently represented to be the case. Few naturalists are willing to project the theory beyond the narrow limits of their own province. Such naturalists as Asa Gray and Alfred Russel Wallace, who in a general way accepted the main provisions of Darwinism, both insisted that natural selection could attain its ends only as giving effect to the designs of the Creator. Agassiz, Owen, Mivart, Sir William Dawson, and Weissmann either rejected the hypothesis altogether or so modified it that it bore little resemblance to the original. Professor Shaler declared, shortly before his death, "that the Darwinian hypothesis is still unverified." Dr. Etheridge of the British Museum said that "in all this great museum there is not a particle of evidence of transmutation of species." Professor Virchow of Berlin declared that "the attempt to find the transition from the animal to man has ended in total failure." The list could be extended indefinitely. Haeckel, indeed, had from his imagination supplied the missing link between man and the apes, calling it *Pithecanthropus*. While, a few years after, Du Bois discovered in recent volcanic deposits in Java

a small incomplete skull in one place, and near by a diseased femur (thigh bone), and not far away two molar teeth. These were hailed as remains of the missing link, and it was forthwith dubbed *Pithecanthropus Erectus*. The skull was indeed small, being only two-thirds the size of that of the average man. But Professor Cope, one of our most competent comparative anatomists, concluded that as the "femur is that of a man, it is in no sense a connecting link." The erect form carries with it all the anatomical characteristics of a perfect man (*Primary Factors*, 1896, pt. 1, chap. vi.).

But the Darwinians themselves have made their full share of erroneous assumptions of facts, and of illogical conclusions. It will suffice for our present purpose to refer to a few of these.

Darwin himself made two great mistakes which in the eyes of discerning students vitiate his whole theory.

1. As to Geological Time. The establishment of Darwin's theory as he originally proposed it involved the existence of the earth in substantially its present condition for an indefinite, not to say infinite, period of time. In one of his calculations in the first edition of *Origin of Species*, he arrived at the startling conclusion that 306,662,400 years is "a mere trifle" of geological time. It was not long, however, before his son, Sir George H. Darwin, demonstrated to the general satisfaction of physicists and astronomers that life could not have begun on earth more than 100 million years ago, and probably not more than 50 million; while Lord Kelvin would reduce the period to less than 30 million years, which Alfred Russel Wallace affirms is sufficient time for the deposition of all the geological strata. Evolutionists are now fighting hard and against great odds to be allowed 100 million years for the development of the present drama of life upon the earth.

The difference between 306,662,400 years, regarded as "a mere trifle," and 24,000,000, or even 100,000,000 years, as constituting the whole sum, is tremendous. For, it necessitates a rapidity in the development of species which must be regarded as by leaps and bounds, and so would well accord with the theory of creation by special divine intervention.

If a critic of Darwinism had made so egregious an error as this which Darwin introduced into the very foundation of his

theory, he would have been the subject of an immense amount of ridicule. The only excuse which Darwin could make was that at the time no one knew any better. But that excuse shows the folly of building such an enormous theory upon an unknown foundation.

2. As to the Minuteness of Beneficial Variations. The unlimited geological time required by Darwin's original theory is closely bound up with his view of the minuteness of the steps through which progress had been made. The words which he constantly uses when speaking of variations are "slight," "small," "extremely gradual," "insensible gradations." But early in the discussion it was shown by Mivart that "minute incipient variations in any special direction" would be valueless; since, to be of advantage in any case, they must be considerable in amount. And furthermore, in order to be of permanent advantage, a variation of one organ must be accompanied with numerous other variations in other parts of the organism.

The absurdity in supposing the acquisition of advantageous qualities by chance variations is shown in the pertinent illustration adduced by Herbert Spencer from the anatomy of the cat. To give the cat power of leaping to any advantageous height, there must be a simultaneous variation in all the bones, sinews, and muscles of the hinder extremities; and, at the same time, to save the cat from disaster when it descends from an elevation, there must be variation of a totally different character in all the bones and tendons and muscles of the fore limbs. To learn the character of these changes, one has but to "contrast the markedly bent hind limbs of a cat with its almost straight fore limbs, or contrast the silence of the upward spring on to the table with the thud which the fore paws make as it jumps off the table." So numerous are the simultaneous changes necessary to secure any advantage here, that the probabilities against their arising fortuitously run up into billions, if not into infinity; so that they are outside of any rational recognition.

The Origin of Man

The failure of evolution to account for man is conspicuous. Early in the Darwinian discussion, Alfred Russel Wallace, Darwin's most distinguished co-worker, instanced various physical

peculiarities in man which could not have originated through natural selection alone, but which necessitated the interference of a superior directing power.

Among these are (a) the absence in man of any natural protective covering. The nakedness of man which exposes him to the inclemency of the weather could never in itself have been an advantage to the idea of natural selection. It could have been of use only when his intelligence was so developed that he could construct tools for skinning animals and for weaving and sewing garments. And that practically involves all essential human attributes.

(b) The size of the human brain. Man's brain is out of all proportion to the mental needs of the highest of the animal creation below him. Without man's intelligence such a brain would be an incumbrance rather than an advantage. The weight of the largest brain of a gorilla is considerably less than half that of the average man, and only one third that of the best developed of the human race.

(c) This increase in the size of the brain is connected also with a number of other special adaptations of the bodily frame to the wants of the human mind. For example, the thumb of the hind limb of the ape becomes a big toe in man, which is a most important member for a being which would walk in an upright position, but a disadvantage to one who walks on all fours. The forelimbs of the ape are shortened into the arms of a man, thus adapting them to his upright position and to the various uses which are advantageous in that position. Furthermore, to make it possible to maintain the erect position of man there has to be a special construction of the ball and socket joints in the hip bones and in the adjustment of all the vertebra of the back and neck. All these would be disadvantageous to an ape-like creature devoid of man's intelligence.

(d) Man's intellectual capacity belongs to a different order from that of the lower animals. Naturalists do indeed classify men and apes together in the same genus anatomically. But to denote the human species they add the word "sapiens." That is, they must regard his intelligence as a specific characteristic. The lower animals do indeed have many common instincts with man,

and in many cases their instincts are far superior to those of man. But in his reasoning powers man is apparently separated from the lower animals, one and all, by an impassable gulf.

Romanes, after collecting the manifestations of intelligent reasoning from every known species of the lower animals, found that they only equalled, altogether, the intelligence of a child 15 months old. He could find no such boundless outlook of intelligence in the lower animals as there is in man. As any one can see, it would be absurd to try to teach an elephant geology, an eagle astronomy, or a dog theology. Yet there is no race of human beings but has capacity to comprehend these sciences.

Again, man is sometimes, and not improperly, defined as a "tool using animal." No animal ever uses, much less makes, a tool. But the lowest races of men show great ingenuity in making tools, while even the rudest flint implement bears indubitable evidence of a power to adapt means to ends which places its maker in a category by himself.

Again, man is sometimes, and properly, defined as a "fire-using animal." No animal ever makes a fire. Monkeys do indeed gather round a fire when it is made. But the making of one is utterly beyond their capacity. Man, however, even in his lowest stages knows how to make fire at his will. So great is this accomplishment, that it is no wonder the Greeks looked up to it as a direct gift from heaven.

Again, man may properly be described as a "speaking animal." No other animal uses articulate language. But man not only uses it in speech but in writing. How absurd it would be to try to teach a learned pig to translate and understand the cuneiform inscriptions unearthed from the deserted mounds of Babylonia.

Finally, man may properly be described as a "religious animal," but who would ever think of improving the nature of the lower animals by delivering sermons in their presence or distributing Bibles among them? Yet, the Bible — a Book composed of every species of literature, containing the highest flights of poetry and eloquence ever written, and presenting the sublimest conceptions of God and of the future life ever entertained — has been translated into every language under heaven, and has found in those

languages the appropriate figures of speech for effectually presenting its ideas.

The Cumulative Argument

Now, all these peculiarities both in the body and the mind of man, to have been advantageous, must have taken place simultaneously and at the same time have been considerable in amount. To suppose all this to occur without the intervention of the Supreme Designing Mind is to commit logical "hari-kari." Such chance combinations are beyond all possibility of rational belief.

It is fair to add, however, that Darwin never supposed that man was descended from any species of existing apes; but he always spoke of our supposed ancestor as "ape-like," a form, from which the apes were supposed to have varied in one direction as far as man had in another. All efforts, however, to find traces of such connecting links as this theory supposes have failed. The Neanderthal skull was, according to Huxley, capacious enough to hold the brain of a philosopher. The *Pithecanthropus Erectus* of Du Bois had, as already remarked, the erect form of a man; in fact, was a man. The skeletons of prehistoric man so far as yet unearthed, differ no more from present races of men than existing races and individuals differ from each other.

In short, everything points to the unity of the human race, and to the fact that, while built on the general pattern of the higher animals associated with him in the later geological ages, he differs from them in so many all-important particulars, that it is necessary to suppose that he came into existence as the Bible represents, by the special creation of a single pair, from whom all the varieties of the race have sprung.

It is important to observe, furthermore, in this connection, that the progress of the human race has not been uniformly upward. In fact, the degeneration of races has been more conspicuous than their advancement; while the advancement has chiefly been through the influence of outside forces. The early art of Babylonia and Egypt was better than the later. The religious conceptions of the first dynasties of Egypt were higher than those of the last. All the later forms of civilization shine principally by borrowed light. Our own age excels, indeed, in material advancement. But for art and literature we fall far below the past, and

Degeneration!!

for our best religion we still go back to the psalm singers and prophets of Judea, and to the words of him who spoke "as never man spake." Democracy has no guides whom it dares trust implicitly. We have much reason to fear that those we are following are blind guides leading on to an end which it is not pleasant to contemplate, and from which we can be delivered only by the coming of the Son of Man.

Conclusion

The title of this paper is perhaps a misnomer. For, doubtless, the passing of the present phase of evolution is not final. Theories of evolution have chased each other off the field in rapid succession for thousands of years. Evolution is not a new thing in philosophy, and such is the frailty of human nature that it is not likely to disappear suddenly from among men. The craze of the last half century is little more than the recrudescence of a philosophy which has divided the opinion of men from the earliest ages. In both the Egyptian and the East Indian mythology, the world and all things in it were evolved from an egg; and so in the Polynesian myths. But the Polynesians had to have a bird to lay the egg, and the Egyptians and the Brahmans had to have some sort of a deity to create theirs. The Greek philosophers struggled with the problem without coming to any more satisfactory conclusion. Anaximander, like Professor Huxley, traced everything back to an "infinity" which gradually worked itself into a sort of pristine "mud" (something like Huxley's exploded "bathybius"), out of which everything else evolved; while Thales of Miletus tried to think of water as the mother of everything, and Anaximenes practically deified the air. Diogenes imagined a "mind stuff" (something like Weissmann's "biophores," Darwin's "gemmules possessed with affinity for each other," and Spencer's "vitalized molecules") which acted as if it had intelligence; while Heraclitus thought that fire was the only element pure enough to produce the soul of men. These speculations culminated in the great poem of Lucretius entitled, *De Rerum Natura*, written shortly before the beginning of the Christian era. His atomic theory was something like that which prevails at the present time among physicists. Amid the unceasing motion of these atoms there somehow appeared, according to him, the orderly forms and the living processes of nature.

Modern evolutionary speculations have not made much real progress over those of the ancients. As already remarked, they are, in their bolder forms atheistic; while in their milder forms they are "deistic" — admitting, indeed, the agency of God at the beginning, but nowhere else. The attempt, however, to give the doctrine standing through Darwin's theory of *the Origin of Species by Means of Natural Selection* has not been successful; for at best, the theory can enlarge but little our comprehension of the adequacy of resident forces to produce and conserve variations of species, and cannot in the least degree banish the idea of design from the process.

It is, therefore, impossible to get any such proof of evolution as shall seriously modify our conception of Christianity. The mechanism of the universe is so complicated that no man can say that it is closed to divine interference. Especially is this seen to be the case since we know that the free will of man does pierce the joints of nature's harness and interfere with its order to a limited extent. Man, by cultivation, makes fruits and flowers grow where otherwise weeds would cover the ground. Man makes ten thousand combinations of natural forces which would not occur without his agency. The regular course of nature is interfered with every time a savage shapes a flint implement or builds a canoe, or by friction makes a fire. We cannot banish God from the universe without first stultifying ourselves and reducing man's free will to the level of a mere mechanical force. But man is more than that; and this everyone knows.

The field is now free as it has ever been to those who are content to act upon such positive evidence of the truth of Christianity as the Creator had been pleased to afford them. The evidence for evolution, even in its milder form, does not begin to be as strong as that for the revelation of God in the Bible.

The Sabbath

By Charles L. Feinberg, Th.D., Ph.D.

Probably as much confusion surrounds the subject of the Sabbath as any other in the realm of Christian doctrine. On the one hand, there are the adherents of a cult, Seventh-Day Adventism, who have made it central in their system, and built around it a vast amount of legalistic error; on the other hand, many well-meaning but uninformed church members speak of the "Christian Sabbath," not realizing how erroneous and incongruent with sound doctrine, such terminology is. It is as wrong to speak of the "Christian Sabbath" as it would be to refer to a "Jewish Sunday." The proper designations are the Jewish Sabbath and the Christian Sunday. The Christian has as little to do with the Jewish Sabbath as the Jew has to do with the Christian Sunday. It must be clearly understood that the Sabbath is as much an integral part of the law system of the Old Testament as the Lord's Day or Sunday is part and parcel of the grace system of the New Testament.

In order properly to grasp the vital theme of the Sabbath, it is well to consider it in its several time areas; namely, that of creation, that between Adam and Moses, that between Moses and Christ, that of the earthly ministry of Christ, that of the church period, that of the kingdom age, and that of the eternal ages. There are many who find a reference to the institution of the Sabbath at creation in the passage Genesis 2:1-3. Careful study reveals there is no hint that God gave this Sabbath to man. He alone rested. Considered as a day of rest (God did not rest because he was tired, Isaiah 40:28), the original creation Sabbath could not logically have been given to man, because as yet he had not labored. Where in the Genesis 2:1-3 account can one word or syllable be found which would indicate that God commanded

the Sabbath to be kept by anybody? God is referred to in this passage ten times; man, not once. Another fact that militates against the view that the Sabbath began for man in Eden, is that we find no mention of it for centuries later, and then in an altogether different frame of reference.

Nowhere in the period between Adam and Moses, a time span reaching through a number of centuries, is there any command relative to the institution of the Sabbath. If the Sabbath did exist, then it is most strange that, although we find accounts of the religious life and worship of the patriarchs, in which passages mention is specifically made to the rite of circumcision, the sacrifices, the offering of the tithe, and the institution of marriage, we should find no mention of the great institution of the Sabbath. It did not exist, for Moses said: "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers [and the Sabbath was an integral part of that covenant], but with us, even us, who are all of us here alive this day" (Deut. 5:1-3). Such a plain statement of the Word settles the question once for all.

Legalists feel that Exodus 16:21-30 disproves the position that the Sabbath was not in force from Adam to the Mosaic law. Carefully notice, first of all, that in this passage the Sabbath is not included as a commandment for Israel. We do not have here the language or terminology of commandment as in Exodus 20:8-11. Compare the wording which is clear in both cases. Secondly, mark the absence of penalty for *disregard* of the Sabbath in Exodus 16, and the penalty for *infraction* of the Sabbath in Numbers 15:23-26. Both were acts of gathering too, but no death penalty is given in Exodus 16. The Sabbath was not binding on them in this chapter. It cannot be argued that no act was performed. Verse 28 makes it clear that they had refused the provision God had given here for rest on that day (see verses 29 and 30 also). Thirdly, note the unprecedented character of the situation in Numbers 15. They had no precedent by which to proceed, therefore they had to ask God's mind in the matter, which was clearly given. Exodus 16 was a temporary arrangement of which the people did not take advantage. A somewhat analogous situation is to be

found in the matter of the gift of the Holy Spirit (cf. John 20:22,23 with Acts 1.)

The Sabbath, embodied quite distinctly in the ten commandments, was first instituted at Mount Sinai under Moses. The ten commandments were not for all mankind, but rather for Israel alone. Proof of this fact is seen in the salutation or heading to the ten commandments in Exodus 20:2. That the Gentiles were not in view is eminently clear from Ephesians 2:11, 12 and Deuteronomy 4:12, 13. If the Gentiles were strangers to the covenants, and the ten commandments constituted at least part of a covenant, how then does the Sabbath pertain to the Gentiles? The Sabbath was given to Israel alone and for a definite purpose. It was a religious purpose rather than a physiological or social one. Both Moses (Exod. 31:13) and Ezekiel (20:10-12) state the Sabbath was a sign between God and Israel. These passages are strikingly devoid of any ambiguity as to the people to whom the Sabbath belonged.

Many in their zeal to keep the Sabbath forget that it is not an isolated factor in a religious code, but is an inseparable part of a legal system. The infringement of this law in any particular meant the penalty of death. In Numbers 15:32-36 we read of the incident of the man who gathered sticks on the Sabbath. He was stoned to death; and remember this would have been the penalty for one lighting a fire on the Sabbath (Exod. 35:3). Can present Sabbath-keepers evade this issue, and declare their innocence before the law? They do make a distinction between what is called the "moral law" and the "ceremonial law." Suffice it to say, there is not one verse of Scripture upon which to base such a distinction.

It is to the earthly life and ministry of the Lord Jesus Christ that many go for their proof that the Sabbath is still in force now. There is a failure here to realize the true character of the Lord's ministry. Paul tells us plainly: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). So we see that we cannot find our rule of life under grace in Christ's keeping of the law. Matthew 5:17, 18 states what Christ came to do, and not what he would have us do. He came to fulfill all the

law, because sinful man could not. If righteousness could come through the law, then Christ died in vain (Gal. 2:21).

A study of the period from the death of Christ and the descent of the Spirit on Pentecost till the rapture of the church, reveals unmistakably that the Sabbath has been abolished. It is not incumbent upon any believer to keep the Sabbath, because it is part of the legal system, which is not the ground of acceptance before God (Rom. 3:19, 20) nor the believer's rule of life (Rom. 7). II Corinthians 3:7-13 and Colossians 2:16, 17 could not make it more emphatic that the believer has nothing to do with the Sabbath. Even Hosea spoke of a time when the Sabbath would be done away (2:11).

The legalists protest loudly that there must be some law. Surely, one cannot be expected to believe that it is not wrong to steal, kill, or commit adultery in this age, they contend. No one is expected to believe any such thing. Every moral principle of the Ten Commandments is reiterated under grace by the Spirit in the form of an exhortation — with the single exception, mark you, of the commandment to keep the Sabbath. The first commandment is found in I Timothy 2:5; the second in I Corinthians 1:7; the third in James 5:12; the fifth in Ephesians 6:2; the sixth in 1 John 3:15; the seventh in Hebrews 13:4; the eighth in Ephesians 4:28; the ninth in Colossians 3:9; the tenth in Ephesians 5:3; but the fourth is *found nowhere in the New Testament*. Does it not show strange logic when some men lay most stress on the fourth commandment, when it is totally done away by God? To exhort Christians to keep the Sabbath is a practice foreign to the New Testament teaching. In short, it is to encourage believers to fall from grace (Gal. 5:3, 4).

That the Sabbath will be reinstituted shortly before the kingdom age (specifically during the Great Tribulation, Matt. 24:20) and during the kingdom age, is the testimony of the Scriptures in both the Old and New Testaments. Isaiah predicted that the Sabbath would be in force in Messiah's kingdom in 56:2-7 and 66:23. Because the Sabbath will again be in force in the millennial reign, is no more argument for its relevance for our day, than its inauguration in the Mosaic age is proof it was in effect in the Abrahamic age. Let us keep separate what Scripture keeps apart.

But it is repeatedly asked, "What are we to do with Hebrews 4:9?" It reads: "There remaineth therefore a sabbath rest for the people of God." Interestingly enough, instead of this passage's teaching the need for the keeping of the Sabbath in a legalistic framework, it is explained in verse 10 as referring to the kind of Sabbath rest that is the portion of the believer, who realizes the worthlessness of his own works for acceptance with God and has ceased from them, in order to enter fully into the work God has done in Christ to secure for us soul rest now and eternal rest in eternity. Our rest is likened to that of God when he rested satisfied with his creative work. The Sabbath rest of soul won for us by Christ will be enjoyed by all believers fully in the eternal ages. May we rejoice in the present soul rest, and labor on for the glory of God in Christ until the entering in on the day of eternal rest.

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The Apologetic Value of Paul's Epistles

By Rev. E. J. Stobo, Jr., B.A., S.T.D.

Smith's Falls, Ontario, Canada

Abridged and emended by James H. Christian, Th.D.

In this paper we shall deal only with four epistles which are acknowledged by biblical critics of all schools as undoubtedly genuine; viz., Galatians, I and II Corinthians and Romans. The four epistles in question have the advantage of being more or less controversial in their nature. Debate leads to clearness of statement, and we have the advantage of hearing the words of Paul as well as of understanding the views of those against whom he contends. The controversy in these epistles concerns the nature and destination of Christianity, and consequently we may expect to learn what Paul deemed central and essential in the Christian faith. There is enough Christology in these epistles to show us what Paul thought concerning the Great Founder of Christianity. Moreover there are, in these writings, references to the solemn crisis-experience in his spiritual history, and these of necessity have a bearing upon Luke's letters to Theophilus, which are popularly known as the Gospel of Luke and the Acts of the Apostles. With such clues to follow we are able to argue for the credibility of the New Testament documents, and also for the accuracy of the portrait painted of its central figure, the Lord Jesus Christ.

Our first argument has to do with the apologetic value of the references, in Paul's epistles, to his Christian experience.

His theology is an outgrowth of his experience. In such words as law, righteousness, justification, adoption, flesh, spirit, there is undying interest, if we remember the intense, tragic, moral struggle behind Paul's theology.

The passages in these four epistles, which exhibit most conspicuously the autobiographical character, occur in the first chap-

ter of the Epistle to the Galatians and the seventh chapter of the Epistle to the Romans. From the former we learn that he belonged to a class which was thoroughly antagonistic to Jesus. His religion was Judaism. He was an enthusiastic in it. He says: "I advanced in the Jew's religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." In other words, he was a Pharisee of the most extreme type. His great aim in life was to become legally righteous, and thus all his prejudices were most strongly opposed to the new teaching. In the seventh chapter of Romans we learn that Paul in time made a great discovery. One of the commandments, the tenth, forbids coveting; and so he learned that a mere feeling, a state of the heart, is condemned as sin. In that hour his Pharisaism was doomed. "When the commandment came sin revived and I died." He discovered a world of sin within of which he had not dreamed, and legal righteousness seemed unattainable. He had been trying to satisfy the hunger of his soul with legal ordinances; he found them chaff, not wheat, and so he sought for true nourishment. Eventually he became a convert to Christianity.

Paul's conversion is one of the hard problems for those who undertake to give a purely naturalistic solution of the origins of Christianity. All attempts to explain it without recognizing the hand of God in it must be futile. He himself says devoutly concerning it: "It was the good pleasure of God . . . to reveal his Son in me." This argues that Christianity is a supernatural religion.

When a religious crisis comes to a man of Paul's type it possesses deep significance. For him to become a Christian meant everything. He saw that all was over with Judaism and its legal righteousness, all over with the law itself as a way of salvation. He realized that salvation must come to man through the grace of God, and that it might come through that channel to all men alike on equal terms, and that therefore the Jewish prerogative was at an end. These consequences are all borne out in the biographical notice in the first chapters of Galatians.

It can easily be seen that if the accounts of Paul's conversion in the epistles be accepted, they lend support and give value to the accounts in the Acts of the Apostles. The consequences of

that conversion as previously indicated are in entire harmony with the teaching of the latter part of the Acts, and so we must come to the conclusion that the contents of that book are trustworthy whether Luke be the author or not. And since Acts of the Apostles purports to be a continuation of the Gospel of Luke, we are led to conclude that the Gospel must be trustworthy also, and that all the Synoptists set forth real facts. Such a conclusion involves the historicity of Jesus Christ.

Our second argument is concerned with the apologetic value of the references in Paul's epistles to the person of Christ.

The conversion of Paul leads back by degrees to the fact of Christ. But what sort of a Christ? The reader will be struck with the fact that, in these epistles, the earthly life of the Christ is represented as singularly free from the miraculous. He is born of a woman, born under the law (Gal. 4:4). He springs from Israel, and is, according to the flesh, from the tribe of Judah and the seed of David (Rom. 9:5; 1:3). He is unknown to the princes of this world (I Cor. 2:8). He is poor, hated, persecuted, crucified (II Cor. 8:9; Gal. 6:14; I Cor. 1:23-25; 2:2). He is betrayed at night just after he has instituted the supper (I Cor. 15:23). He dies on the cross, to which he had been fastened with nails, and is buried (1 Cor. 15:3, 4). This account it will be seen is at one with that of the Synoptists, with the exception that we do not hear of a supernatural birth, nor is there any emphasis placed upon supernatural works. In its main outlines the portrait of the man Jesus agrees perfectly with that of the Synoptic Gospels, and lends credence to their history.

On the other hand, Christ is represented as a being of ideal majesty. The doctrine of Christ's person as found in these four great epistles is no mere theological speculation. It is the outgrowth of religious experience. Jesus was, for Paul, the Lord because he was the Saviour. Four leading truths with reference to Christ are brought into prominence in his writings:

1. *Relation to time.* He is God's Son who was "born of the seed of David according to the flesh." On the side of his humanity our Lord "was born" (Rom. 1:2). That nature begins only then. He is possessed of another nature that dates back long before the incarnation. He is in a peculiar sense God's "own Son"

(Rom. 8:32). His eternal existence is stated in II Cor. 8:9: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor," and finds full expression in the Epistle to the Philippians (2:5-9). The straggling hints we have in the four great epistles confirm the teaching of the letter to the Philippians, and above all the classic statement of the Fourth Gospel: "In the beginning was the Word."

2. *Relation to man.* Paul says Christ was "made of a woman" (Gal. 4:4), and that he was sent into the world "in the likeness of sinful flesh" (Rom. 8:3); that is, he came into the world by birth and bore to the eye the aspect of any ordinary man. But though Christ came in the likeness of sinful flesh, he was not a sinner. He "knew no sin" (II Cor. 5:21). The mind that was in him before he came ruled his life after he came. However, Paul regards the resurrection as constituting an important crisis in the experience of Christ. Thereby he was declared to be the Son of God with power (Rom. 1:4), "the man from heaven" (I Cor. 15:47). Yet to Paul, Jesus is a real man, a Jew with Hebrew blood in his veins, a descendant of David. The portrait thus painted agrees perfectly with that of the Evangelists who depict him as a real man, but, in some strange fashion, different from other men.

The Son of David was, for Paul, moreover, "The second man" (I Cor. 15:47). This title points out Christ as one who has, for his vocation, to undo the mischief wrought by the transgression of the first man. Hence he is called in sharp contrast to the first man Adam, "a quickening spirit" (I Cor. 15:45). As the one brought death into the world, so the other brings life (I Cor. 15:22). This teaching agrees with the declaration of the Synop- tists: "The Son of Man is come to seek and to save that which was lost," and "Thou shalt call his name Jesus, for he shall save his people from their sins."

3. *Relation to the universe.* He is represented in the Epistle to the Colossians as the first-born of all creation, as the originator of creation as well as its final cause, all things in heaven and on earth visible and invisible, angels included, being made by him and for him (Col. 1:15-16). This goes beyond anything found in the four great epistles, yet we may find rudiments of a cosmic

doctrine even in these letters. For Paul it was an axiom that the universe has its final aim in Christ its King (see I Cor. 8:6).

4. *Relation to God.* Paul applies two titles to Christ, "the son of God" and "the Lord." The most convincing proof of the divinity of Christ Paul found in the resurrection. He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. 1:4). Writing to the Corinthians he says: "If Christ hath not been raised then is our preaching vain—your faith is vain, ye are yet in your sins" (I Cor. 15:14-17). He submits to them the proof of his apostleship in the fact that he has seen "Jesus our Lord" (I Cor. 9:1). He tells the Galatians that his Gospel came "through revelation of Jesus Christ" (Gal. 1:12). The Gospel, according to I Cor. 15:3-8, contains five elementary facts: (1) Christ died for our sins; (2) he was buried; (3) he rose on the third day; (4) he appeared to many disciples, and (5) he appeared to Paul himself. These are the things that are vital in Paul's preaching. When we remember that, as a Pharisee, his prejudices were all against the Gospel, we must come to the conclusion that Paul's testimony argues most strongly for the historicity of the resurrection and the truths involved therein.

It may not be out of place to reiterate what has already been stated regarding Paul's use of the expression, "his own Son," in Rom. 8:3. This passage deals with the brotherhood of sons. Jesus, amid the multitudes having the right to call themselves sons of God, is an unique figure, towering above them all. In II Cor. 4:4 it is stated that Christ is the image of God, and in Rom. 8:29 it is said that the destiny of believers is to be conformed to the image of God's Son. The ideal for Christians is to bear the image of Christ. For Christ himself is reserved the distinction of being the image of God. This throws a side light upon Paul's idea of Christ's sonship.

He is represented as the one Lord through whom are all things (I Cor. 8:6). Jesus the Creator of all things. This agrees with John's Gospel when it teaches the creatorship of the Word (John 1:3).

In I Cor. 8:5, 6, the term "Lord" gains equal significance to that of "Son." In view of pagan polytheism, the apostle sets one

real God over against the many called gods by paganism, and one real Lord over against its many lords. This inscription indicates that the apostle equated Christ with God. The famous benediction at the close of the Second Epistle to the Corinthians, moreover, implies a very high conception of Christ's person and position. One could scarcely believe that Paul would use such a collocation of phrases as the grace of the Lord Jesus, the love of God and the fellowship of the Holy Spirit, unless he believed Christ to be God. Now all this simply adds force to John's prologue: "In the beginning was the Word, and the Word was with God, and the Word was God."

The four great Pauline epistles agree, in the most important details, with the portraiture given us of Jesus in the Gospels. The conception of the person of Christ, as we have already shown, was not natural to Paul. He was a bitter opponent of Christianity. It was not the result of gradually changing convictions regarding the claims of Jesus Christ; all the testimony which bears upon the subject implies the contrary. It was not due to extreme mysticism, for Paul's writings impress us as being remarkably sane and logical. No endeavor to account for it upon merely natural grounds is satisfactory, and so we must accept his own statement of the case. The truth of the Messiahship of Jesus was a matter of revelation in the experience of his conversion, and if we accept that, we must necessarily accept all that it involves. The Gospels and Epistles do not contradict, but only supplement this portraiture. They add lines of beauty to the rugged outline painted by Paul, and are inextricably connected with the four great epistles. Accepting these letters as genuine and Paul's explanation of his doctrine as true, we must accept the whole of the New Testament documents as credible, and the portraiture of the Christ as that of a real person — Son of man and Son of God, the God-Man.

59

Divine Efficacy of Prayer

By Arthur T. Pierson, D.D.

All the greatest needs, both of the church and of the world, may be included in one: the need of a higher standard of godliness; and the all-embracing secret of a truly godly life is close and constant contact with the unseen God; that contact is learned and practised, as nowhere else, in the secret place of supplication and intercession.

Our Lord's first lesson in the school of prayer was, and still is: "enter into thy closet" (Matt 6:6). The "closet" is the closed place, where we are shut in alone with God, where the human spirit waits upon an unseen Presence, learns to recognize him who is a Spirit, and cultivates his acquaintance, fellowship, and friendship.

Everything else, therefore, depends upon prayer. To the praying soul there becomes possible the faith which is the grasp of the human spirit upon the realities and verities of the unseen world. To the praying soul there becomes possible and natural the obedience which is the daily walk of the disciple with the unseen God. To the praying soul there becomes possible the patience, which is the habit of waiting for results yet unseen and hopes yet unrealized. To the praying soul there becomes possible the love that, like a celestial flood, drowns out evil tempers and hateful dispositions, and introduces us to a new world of gentle and generous frames. To the praying soul there becomes possible and increasingly real the holiness which is personal conformity to an unseen divine image and ideal, and the innermost secret of a heavenly bliss.

Those who yearn for revivals naturally lay much stress on preaching. But what is preaching without praying? Sermons are but pulpit performances, learned essays, rhetorical orations, popu-

Paul
 lar lectures, or it may be political harangues, until God gives, in answer to earnest prayer, the preparation of the heart, and the answer of the tongue. It is only he who prays that can truly preach. Many a sermon that has shown no intellectual genius and has violated all homiletic rules and standards has had dynamic spiritual force. Somehow it has moved men, melted them, moulded them. The man whose lips are touched by God's living coal from off the altar may even stammer, but his hearers soon find out that he is on fire with one consuming passion to save souls.

We need saints in the pew as well as in the pulpit, and saintship everywhere is fed and nourished on prayer. The man of business who prays, learns to abide in his calling with God; his secular affairs and transactions become sacred by being brought into the searchlight of God's presence. His own business becomes his Father's business. He does not trample on God's commands in order to make money, nor does he drive his trade and traffic through the sacred limits of the Lord's Day, or defraud his customers, "breaking God's law for a dividend."

Praying souls become prevailing saints. Those who get farthest on in the school of prayer and learn most of its hidden secrets often develop a sort of prescience which comes nearest to the prophetic spirit, the Holy Spirit showing them "things to come." They seem, like Savonarola, to know something of the purpose of God, to anticipate his plans, and to forecast the history of their own times. The great supplicants have been also the seers.

There is no higher virtue in a church than that it should be a praying church, for it is prayer that makes eternal realities both prominent and dominant. A church and a pastor may have any one of the current, popular types of "religious" life, and souls may not be saved; but, as the late Dr. Skinner of New York, used to say: "If the peculiar type of piety is that which is inspired by a sense of the powers of the world to come, sinners will be saved and saints edified." Even the world that now is will feel the power of such piety.

Praying feeds missions at home and abroad. It promotes giving. Parsimony is stifled in the atmosphere of God's presence. Gifts are multiplied and magnified when the giver is consecrated. When disciples begin to pray for souls they begin to yearn over them

and to be willing to make sacrifices for their salvation. The key that can unlock the treasury of God's promises has marvelous power also to unlock the treasures of hoarded wealth, and makes even the abundance of deep poverty to abound into the riches of liberality till the widow's mites drop into the Lord's hands even more frequently than the millions of merchant princes. No man can breathe freely in the atmosphere of prayer while he stifles benevolent impulses. The giving of money prepares for the giving of self, and thus prayer makes missionary workers as well as missionary givers and supporters.

Few, even amongst the most devout, have ever fully felt how far workers in "the mine of heathendom" depend on those who "hold the ropes." James Gilmour, whose rare and radiant spirit so impressed the rude Mongolians, said that, unprayed for, he would feel like a diver in the river bottom with no air to breathe, or like a fireman on a blazing building with no water in his empty hose.

Prayer is not to be thought the less of because we are so often driven to the throne of grace as a last resort. It is part of the philosophy of prayer that it shall reveal its full efficacy only when and where all beside fails us. Here, as in all else, it is only at the end of self with all its inventions, that we find the beginning of God with all his interpositions.

A praying heart is the one thing that the devil cannot easily counterfeit. It is easy enough to imitate praying lips, so that hypocrites and Pharisees feign devoutness. But only God can open in the heart's depths those springs of supplication that often find no channel in language, but flow out in groanings which cannot be uttered.

It is not worthwhile to waste much time in defending or advocating prayer. Experiment makes argument needless. This is not so much a science to be mastered by study as an art to be learned by practice. Like the Bible, prayer is self-evidencing. It is a mysterious union of divine and human elements not easy of explanation; but to him who prays and puts God to the test along the lines of his own precepts and promises, God proves how real a force prayer is in his moral universe. The best way to prop up prayer is to practice it.

The pivot of piety, therefore, is prayer. A pivot is of double use, it acts as a fastener and as a center; it holds other parts in place, and it is the axis of revolution. Prayer likewise, keeps one steadfast in faith and helps to all holy activity. Hence, as surely as God is lifting his people to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid by them upon supplication, and especially upon intercession.

The revival of the praying-spirit is not only first in order of development, but it is first in order of importance, for without it there is no advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the church's sluggishness is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul and James; like Jonathan Edwards, William Carey, George Müller, and Hudson Taylor, have been led to shut themselves in the secret place with God, and have labored fervently in prayer. And as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray; otherwise there will be rapid reaction and disastrous relapse from the better conditions secured.

Prayer Puts Men in Touch with God

There is a divine philosophy behind this fact. The greatest need is to keep in close touch with God; the greatest risk is the loss of the sense of the divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch or smell — what is material and sensible — we can not doubt. The present and material absorbs attention and appears real, solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God himself is to most men less a verity than the commonest object of vision; to many

he, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most disastrous inversion and perversion of the true relation of things is prayer. "Enter into thy closet." There all is silence, secrecy, solitude, seclusion. With-in that holy of holies the disciple is left alone — all others shut out, that the suppliant may be shut in — with God. The silence is in order to the hearing of the still, small voice that is drowned in worldly clamor, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress with his presence only when there is no other presence to divert thought. The place of seclusion with God is the one school where we learn that he is, and is the rewarder of those that diligently seek him. The closet is "not only the oratory, it is the *observatory*," not for prayer only, but for prospect — the wide-reaching, clear-seeing, outlook upon the eternal! The decline of prayer is therefore the decay of piety; and, for prayer to cease altogether, would be spiritual death, for it is to every child of God the breath of life.

We cannot too strongly emphasize this fact, that to keep in close touch with God in the secret chamber of his presence is the great fundamental underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and hearing him speak with us! We can tell him nothing he does not know; but he can tell us what we do not know, no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of his revelation of himself. Even his holy Word needs to be read in the light of his own presence if it is to be understood. The praying soul hears God speak. "And when Moses was gone into the tabernacle of the congregation to speak with him, then *he heard the voice of One speaking unto him* from off the mercy seat that *was* upon the ark of testimony — from between the two cherubim, and he spake unto him" (Num. 7:89).

Where there is this close touch with God, and this clear insight into his name which is his nature, and into his Word which is his will made known, there will be a new power to walk with him in

holiness, and work with him in service. "He made known his *ways* unto Moses, his *acts* unto the children of Israel." The mass of the people stood afar off and saw his deeds, such as the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick darkness where God was, and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes and interpreted his wondrous ways of working.

All practical power over sin and over men depends on maintaining this secret communion. Elijah was bidden, first, "go, *hide thyself*," and then, "go *shew thyself*." Those who abide in the secret place with God come forth to show themselves mighty to conquer evil, and strong to work and to wait for God. They are permitted to read the secrets of his covenant; they know his will; they are the meek whom he guides in judgment and teaches his way. They are his prophets, who speak for him to others; because they watch the signs of the times, discern his tokens, and read his signals. We sometimes count as mystics those who, like Savonarola and Catherine of Sienna, claim to have communications from God; to have revelations of a definite plan of God for his church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol orphanages, or the leader of the China Inland Mission. But may it not be that if we stumble at these experiences it is because we do not have them ourselves? Have not many of these men and women afterward proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

Prayer Imparts God's Power

In favor of close contact with the living God in prayer, there is another reason that rises perhaps to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of him and his ways, but it imparts to us his power. It is the touch which brings virtue out of him. It is the hand upon the pole of a celestial battery, which charges us with his secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with

God — and the weakness is the more deplorable, because it is often unconscious and unsuspected, especially when one has never yet known what true power is.

We see men of prayer quietly achieving results of the most surprising character. They have the calm of God, no hurry, or worry, or flurry; no anxiety, or care, no excitement or hustle or bustle — they do great things for God, and, like John the Baptist, are great in his eyes, yet they are little in their own eyes; they carry great loads, and yet are not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion wonder how it is. They try to account for all this by something in the man — his talent, or tact, original methods, or favoring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy — or what men call "determination to succeed" — they bustle about, labor incessantly, appeal for money and cooperation, and work out an apparent success, but there is none of that power of God in it which cannot be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamor.

Nothing is at once so indisputable and so over-awing as the way in which a few men of God have lived in him and he in them. The fact is, that in the disciple's life the fundamental law is, "Not I, but Christ in me." In a grandly true sense there is but one *Worker*, one Agent, and he divine; and all other so-called "workers" are instruments, and instruments only, in his hands. The first quality of a true instrument is *passivity*. An *active* instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it. Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it becomes dangerous, and works damage and disaster. What would a man do with a plane, a knife, an axe, a saw, a bow, that had any will of its own and moved of itself? Does it mean nothing when, in the Word of God, we meet so frequently the symbols of passive service — the rod, the staff, the saw, the hammer, the sword, the spear, the threshing instrument, the flail; and, in the

New Testament, the vessel? Does it mean that in proportion as a man is *wilful* God can not use him; that the first condition of service is that the human will is to be lost in God's so that it presents no resistance to his, no persistence beyond or apart from his, and even ventures to offer no *assistance* to his? George Müller well taught that we are to wait to know whether a certain work is God's; then whether it is *ours*, as being committed to us; but, even then, we need to wait for God's *way* and God's *time* to do his own work, otherwise we rush precipitately into that which he means us to do, but only at his signal; or else, perhaps, we go on doing when he calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

Intercession

There is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life, namely, *intercession*.

This word, with what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the suppliant and his own supply; and again, because intercession not only *concerns others*, but largely implies the need of *direct divine interposition*. There are many prayers that, in their answer, allow our cooperation and imply our activity. When we pray, "Give us this day our daily bread," we go to work to earn the bread for which we pray. That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This is right; but our activity in many other matters hinders the full display of God's power, and hence also our impression of his working. The deepest convictions of God's prayer-answering are therefore wrought in cases where, in the nature of things, we are precluded from all activity in promoting the result.

The Word of God teaches us that intercession with God is most necessary in cases where man is most powerless. Elijah is held before us as a great intercessor, and the one example given is his prayer for rain. Yet in this case he could *only pray*; there was nothing else he could do to unlock the heavens after three years

and a half of drought. And is there not a touch of divine poetry in the form in which the answer came? The rising cloud took the shape of "a man's hand," as though to assure the prophet how God saw and heeded the suppliant hand raised to him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning this secret"; and it was because he could do nothing else, could not even guess at the interpretation, inasmuch as he knew not even the dream — that it became absolutely sure, when both the dream and its meaning were made known, that God had interposed, and so even the heathen king himself saw, felt and confessed.

All through history certain crises have arisen when the help of man was utterly vain. To the formal Christian, the carnal disciple, the unbelieving soul, this fact, that there is nothing that man could do, makes prayer seem almost a folly, perhaps a farce, a waste of breath. But to those who best know God, man's extremity is God's opportunity, and human helplessness becomes not a reason for the silence of despair, but the argument for praying in faith. Invariably those whose faith in prayer is supernaturally strong are those who have most proved that God has wrought, by their conscious compulsory cessation of all their own efforts as vain and hopeless.

George Müller set out to prove to a half-believing church and an unbelieving world that God does directly answer prayer; and to do this he purposely abstained from all the ordinary and otherwise legitimate methods of appeal, or of active effort to secure the housing, clothing and feeding of thousands of orphans. Hudson Taylor undertook to put missionaries into inland China by dependence solely upon God, asking no collections and even refusing them in connection with public meetings, lest such meetings should be construed as appeals for help. He and his co-workers accustomed themselves to lay all wants before the Lord, and to expect the answer, and answer always came and still comes. The study of missionary history reveals the fact that, at the very times when, in utter despair of any help but God's there has been believing prayer, the interposition of God has been most conspicuously seen — how could it be most conspicuous except amid such conditions?

Every church ought to be a prayer circle; but this will not be so long as we wait for the whole church, as a body, to move together. The mass of professing Christians have too little hold on God to enter heartily into such holy agreement. To all who yearn for a revival of the prayer spirit we suggest that in every congregation a prayer circle be formed, without regard to numbers. Let any pastor unite with himself any man or woman in whom he discerns marks of peculiar spiritual life and power, and without publicity or any direct effort to enlarge the little company, begin with such to lay before God any matter demanding special divine guidance and help. Without any public invitation which might draw unprepared people into a formal association — it will be found that the Holy Spirit will enlarge the circle as he fits others, or finds others fit, to enter it — and thus, quietly and without observation, the little company of praying souls will grow as fast as God means it shall. Let a record be kept of every definite petition laid before God — for such a prayer circle should be only with reference to very definite matters — and as God interposes and answers follow let the record of his interposition be carefully kept, that it may become a new inspiration both to praise and to believing prayer. Such a resort to united intercession we have ourselves known to transform a whole church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Spirit administration and spiritual life and growth beyond all other possible devices. If in any church the pastor is unhappily not a man who could or would lead in such a movement, let two or three disciples who feel the need and have the faith meet and begin, perhaps, by praying for *him*. In this matter there should be no waiting for *anybody else*; if there be but *one* believer who has power with God let such a one begin intercessory prayer. God will bring to the side of such an intercessor, in his own time and way, others whom he has made ready to act as supplicants.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvelously saved. He himself did not understand the new enduement. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was *stone deaf*, but who came regularly to church, and being unable to hear a word, *spent*

all the time in prayer for the preacher and individual hearers. In the biography of Charles G. Finney similar facts are recorded of "Father Nash," Abel Cleary, and others.

Examples might be multiplied indefinitely. But the one thing we would make prominent is this: God is summoning his people to prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting"; that, *first of all*, supplication, prayers, intercessions, and giving of thanks be made for all men (I Tim. 2:8). If this be done first of all, every other most blessed result will follow. *God waits to be asked*. In him are the fountains of blessing and he puts at the disposal of his praying saints all their abundance; they are, however, sealed fountains to the ungodly and the unbelieving. There is one key that always unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves. That key, that secret, is prevailing prayer.

God has no greater controversy with his people today than this, that with boundless promises to believing prayer there are so few who actually give themselves unto intercession. This is represented as being a matter even of divine wonderment:

"And there is none that calleth upon Thy name,

That stirreth up himself to take hold of Thee" (Isa. 64:7).

The very fact that so many disciples, and in so many parts of the world, are forming prayer circles or unions is itself a great incentive to increased and united prayer.

True Prayer

Our Lord taught a great lesson in Matthew 18:19. He said: "If two of you shall agree [symphonize] on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The agreement referred to is not that of a mere human covenant, nor even sympathy; it is *symphony*. Symphony is agreement of sounds in a musical chord, and depends upon fixed laws of harmony. It cannot be secured by any arbitrary arrangement. One cannot lay his finger accidentally or carelessly upon the keys of a musical instrument and produce symphony of sounds. Such touch may evoke only intolerable discord, unless regulated by a knowledge of the principles of har-

mony. Nay, there is even a deeper necessity, namely, that the keys touched shall themselves be *in tune the whole instrument*. Two conditions, then, are needful; first, that a skilful hand shall put the whole instrument in tune; and then an equally skilfull hand shall touch keys which are capable of producing what is called a "true chord."

This language evinces divine design. He is teaching a great lesson on the mystery of prayer, which likewise demands two great conditions; first, that the praying soul shall be in harmony with God himself; and then that those who unite in prayer shall, because of such unity with him, be in harmony with each other. There must be, therefore, back of all prevailing supplication and intercession One who, with infinite skill, tunes the keys into accord with his own ear; and then touches them, like a master musician, so that they respond together to his will and give forth the chord which is in his mind.

No true philosophy of prayer can ever be framed which does not include these conditions. Many have false conceptions of what prayer is. To them it is merely asking for what one wants. But this may be so far from God's standard as to lack the first essentials of prayer. It may be asking something to consume it upon our own lusts. We are to ask "*in the name*" of Christ. But that is not simply *using his name* in prayer. The *name* is the *nature*; it expresses the character, and is equivalent to the person. To ask in Christ's name is to come to God, as *identified with the very person of Christ*. A wife makes a purchase in her husband's name. She says, "I am Mrs. A———," which means, "I am his wife, identified with his personality, character, wealth, commercial credit, and business standing." To go to God in Christ's name is to claim identity with Christ as a member of his body, one with him before the Father, and having in him a right to the Father's gifts, a right to draw on the Father's infinite resources.

Again, we are told that, if we ask anything "*according to his will*," he heareth us. But what is asking according to *his will* but ceasing to ask according to our own self-will? Here the impulse is not human, but essentially divine. It implies a knowledge of his will, an insight into his own mind, and a sympathy with his purpose. Now is this possible unless by the Holy Spirit we are brought into such fellowship with God as that he can guide us

in judgment and yearning, and teach us his way? He is indeed "able to do exceeding abundantly above all that we ask or think," but it is "according to his power which worketh in us." If that power work not *in* us first, how can it work *for* us, in answered prayer?

In order to gain higher results, wrought for the church or the world, in answer to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. In other words, there must be a higher type of personal holiness if there is to be a higher measure of power in prayer. The carnal mind does not fall into harmony with God, does not even see and perceive his mind, and hence the carnally-minded disciple can not discern the will of God in prayer, but is continually hindered and hampered by mistaking self-impelled petitions for divinely inspired prayers, confounding what self-will craves with what is spiritually needful and scripturally warranted.

God is calling his people to a revival of *faith in the divine efficacy of prayer.*

Our Lord teaches us that the prayer of faith has the power of a *fiat* or a divine decree. God said sublimely, "Let light be!" and light was. The Lord Jesus Christ says: "If ye have faith as a grain of mustard seed" — in which, however small, is the possibility and potency of *life* — "ye shall say to this mountain, Be thou removed; or to this sycamore tree, Be thou plucked up by the root, and it shall obey you." This is the language not of petition, but of decree. It is, in some sort, a laying hold on Omnipotence, so that nothing is impossible to the praying soul.

When we reach such heights of teaching and compare them with the low level of our life we are struck dumb with amazement, first at the astounding possibilities of faith, as put before us, and then at the equally astounding impossibilities which unbelief substitutes for the offered omnipotence of supplication. When we think of the possible heights of intercession we seem again to hear the saintly McCheyne crying out: "Do everything in earnest! If it is worth doing, then do it with all your might. Above all, keep much in the presence of God; never see the face of man till you have seen his face." That is the preparation of prayer, prevailing first with God to enable us to prevail with man. Jacobi must have

been thinking along these lines when he said: "My watchword, and that of my reason, is not I, but One who is more and better than I; One who is entirely different from what I am—I mean God. I neither am, nor care to be, if he is not!" It is prayer that makes God real—the highest reality and verity; and that sends us back into the world with the conviction and consciousness that he is, and is in us, mighty to work in us, and through us, as instruments, so that nothing shall be impossible to the instrument, because of the Workman back of it who holds and wields the weapon.

The power of such prayer defies all competition or imitation by the most perfect forms of liturgy. Who can copy or canvass the imprisoned flame of a priceless gem with mere brush and pigments! Or counterfeit the photosphere of the sun with yellow chalk! There is a flame of God which prayer lights within; there is a glow and light and heat in the life which can be kindled only by a coal from the golden altar which is before the throne. It is only the few who find their way thither and know the enkindling power; but to those few the church and the world owe mighty upheavals and outpourings (Rev. 8).

Chemical galvanism possesses this peculiarity, that an increase of its powers cannot be gained by increasing the dimensions of the cells of the battery, but can be by increasing their number. We need *more* intercessors if we are to have greatly increased power. The number of cells must be increased. More of God's people must learn to pray. The foes are too many for a few to cope with them, however empowered of God. The variety of human want and woe, the scattered millions of the unsaved, the wide territory to be covered with intercession—all these and other like considerations demand multiplied forces. Each human being has only a very limited knowledge of human need. Our individual circle of acquaintance is so comparatively narrow that even the most prayerful spirit cannot survey the whole field. But when in all parts of the destitute territory supplicators multiply, even these narrow circles, placed side by side and largely overlapping, cover the whole broad field of need. Our own personal and limited knowledge and range of intelligent sympathy meet and touch similar and sympathetic souls, so that what we do not see or feel or pray for, appeals to others of our fellow disciples; and

so, in proportion as the intercessors multiply, every interest of mankind finds its representatives in the secret place and at the throne.

We cannot make up for lack of praying by excess of working. In fact working without praying is a sort of practical atheism, for it leaves out God. It is the prayer that prepares for work, that arms us for the warfare, that furnishes us for the activity. It behooves us, studying intently the promises to prayer, to say unto the Lord: "This being Thy word, I will henceforth live as a man of prayer and claim my privilege and use my power as an intercessor."

Here is the highest identification with the Son of God. It is almost being admitted to a sort of fellowship in his mediatorial work! During this dispensation his work is mainly intercession. He calls us to take a subordinate part in the holy office, standing, like Phinehas, between the living and the dead to stay the plague; like Elijah, between heaven and earth to unlock heaven's floodgates of blessing and command the fire and flood of God! Is this true? Then what can be more awful and august than such dignity and majesty of privilege! Ignatius welcomes the Numidian lion in the arena, saying: "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." He felt in the hour of martyrdom the privilege of joining his dying Lord in a sacrifice that Bushnell would call "vicarious."

Who will join the risen Lord in a service of intercession? The greatest difficulty in the way of practical conversion of men may not be in God's eyes so much a barrier of ungodliness among the heathen as a barrier of unbelief among his own disciples!

The sixteenth century was great in painters, the seventeenth in philosophers, the eighteenth in writers, the nineteenth in preachers and inventors; God grant that the twentieth may be forever historically memorable as the century of intercessors.

60

Our Lord's Teachings about Money

By Arthur T. Pierson

Abridged by Arnold D. Ehlert, Th.D.

Our Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in II Corinthians 8 and 9.

I. THE PRINCIPLE OF STEWARDSHIP

The basis of Christ's teaching about money is the fundamental conception of stewardship (Luke 12:42; 16:1-8). Not only money, but every gift of God, is received in trust for his use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable Owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act, not of duty, but of generosity; it ranks, not under law, but under grace. Hence there is no inconsistency felt in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted his goods. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their lord the talent and the pound at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

II. THE PRINCIPLE OF INVESTMENT

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers" (Matt. 25:27). Money-changing and investing is an old business. The "exchangers," as Luke renders, are the bankers, the ancient Trapezitae, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse, but a pretext. It was true that he dared not risk trading on his own account; why not, without such risk, get a moderate interest for his Master by lending to professional traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and his church.

James Watt, in 1773, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam engines — Watt, to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be other gifts, that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "exchangers" can show him how to gain for the Master. The church boards are God's bankers. They are composed of practical men, who study how and where to put money for the best results and largest returns, and when they are what they ought to be, they multiply money many-fold in glorious results. The church partly exists that the strength of one member may help the weakness of another, and that by co-operation of all, the power of the least and weakest may be increased.

III. THE SUBORDINATION OF MONEY

Another most important principle is the subordination of money, as emphatically taught and illustrated in the rich young ruler (Matt. 19:16-26). This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when he dealt a blow at his money, the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions had the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches — how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolator can enter the kingdom of God.

IV. THE LAW OF RECOMPENSE

We ascend a step higher, and consider our Lord's teaching as to the law of recompense. "Give, and it shall be given unto you" (Luke 6:38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the

smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages his disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for his sake have been entrusted with immense sums for his work. George Müller conducted for over sixty years enterprises requiring at least some hundred and twenty-five thousand dollars a year. Note also the experiences of William Quarrier and Hudson Taylor, and D. L. Moody and Dr. Barnardo. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Müller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a century, that it was safe to give to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

V. SUPERIOR BLESSEDNESS

Kindred to this law of recompense is the law of superior blessedness. "It is more blessed to give than to receive" (Acts 20:35). Paul quotes this as a saying of our Lord, but it is not to be found in any of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which filled the spring itself.

VI. COMPUTATION BY COMPARISON

We rise a step higher in considering God's law of computation. How does he reckon gifts? Our Lord teaches us that it is by comparison. No one narrative is more telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and he declared her offering to be more than any of all the rest, because, while they gave out of a superfluity she gave out of a deficiency — they of their abundance, she of her poverty. She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow.

He tells us here how he estimates money gifts — not by what we give, but by what we keep — not by the amount of our contributions, but by their cost in self-denial. This widow's whole offering counted financially for but a farthing or two-fifths of a cent. What could be much more insignificant? But the two mites constituted her whole means of subsistence. The others reserved what they needed or wanted for themselves, and then gave out of their superabundance. The contrast is emphatic; she "out of her deficiency," they "out of their supersufficiency."

Not all giving — so-called — has rich reward. In many cases the keeping hides the giving, in the sight of God. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from the table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

VII. UNSELFISHNESS IN GIVING

We ascend still higher to the law of unselfishness in giving. "Do good and lend, hoping for nothing again" (Luke 6:35). Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kind-

ness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts his bread-seed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows God-likeness, and by it we grow into the perfection of benevolence.

VIII. SANCTIFIED GIVING

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—association gives dignity to an offering (Matt. 23:19). If the cause to which we contribute is exalted, it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with his worship, and the whole calendar of fasts and feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

IX. TRANSMUTATION

Another law of true giving is that of transmutation. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). This, though considered by many an obscure par-

able, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for money, practically worshipped. It reminds us of the golden calf that was made out of the earrings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and coined into Bibles, churches, books, tracts, and even souls of men. Thus what was material and temporal becomes immaterial and spiritual, and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite — that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him into everlasting habitations. May this not be what is meant by the true riches — the treasure laid up in heaven in imperishable good?

Never will the work of missions, or any other form of service to God and man, receive the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsy pretexts for diverting the Lord's money to carnal ends. The few who learn to live scriptural principles learn also to love to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually — there is no period of drought.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing" (Ex. 36:6). So far as known, this is the one and only historic instance of such excess of generosity. But should not that always be the case? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When his work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely his unspeak-

able gift should make all giving to him a spontaneous offering of love that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on his feet, and fill the house with the odor of self-sacrifice!

61

"The Scriptures"

By Rev. A. C. Dixon, D.D.

Pastor, Metropolitan Tabernacle Church, London

Revised and edited by Gerald B. Stanton, Th.D.

When our Lord said, "Search the Scriptures," every Jew to whom he spoke knew what he meant. There were other writings in Hebrew, Greek and Latin, but the Scriptures were a body of writings marked off from all others by their sacredness and authority as the Word of God. Their history can be traced from the time of Moses to Christ. In Exodus 17:14 we read: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." As to the writing material Moses used we do not know, but we do know that in Egypt papyrus plant, linen and cotton cloth, the skins of animals and stone were used in making books of various kinds. The Ten Commandments were written on tables of stone, and with Egyptian mummies we have preserved even to this day cotton and linen cloth such as was frequently used for writing.

In Deuteronomy 31:9 we have the historic record of the fact that Moses obeyed the command of God: "And Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the Ark of the Covenant of the Lord." And in verse 24: "It came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, Take this book of the law and put it in the side of the Ark of the Covenant of the Lord your God." The book was finished and placed by the side of the Ark for safe keeping.

In Joshua 1:8 we read: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written

therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Now that the pillar of fire by night and of cloud by day has departed, the book is to be the guide of Israel and their religion is to be to a large extent a book religion. God is speaking to them out of the "Book of the Law."

It is probable that the book which Joshua read was the identical manuscript which Moses wrote in the wilderness. There may have been copies made of it, but we have no record of the fact. Frequent mention of it is made through the books of the Bible. The same book, or a copy of it, appears again a thousand years afterward under the reign of Josiah, as we learn from II Kings 22:8: "And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan and he read it."

In Ezra we find it again in the hands of the prophet on the pulpit of wood in the open air, reading it and making its meaning plain unto the people. From these and other Scriptures three inferences may be fairly drawn:

1. The Bible is literature written by the command of God. He certainly commanded Moses to write the book of the law. To John on the Isle of Patmos a great voice as of a trumpet said, "What thou seest write in a book, and send it unto the seven churches." And before the vision vanished he was commanded: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." He was to write history, current events and predictions; and much of "the Scriptures" may be classified under these three headings.

2. The Bible is literature written by the command of God, and under the guidance of God. In II Peter 1:21 we read: "No prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit." The superintendency of the Spirit is clearly taught.

3. The Bible is literature written by the command of God, under the guidance of God, and preserved by the providential care of God. Moses commanded that the book of the law should be placed by the side of the Ark. No safer place could have been found, and the more I study the history of the Bible the more profoundly am I convinced that God has kept his book by the

side of some ark all through the ages. As the church has been under his care and protection, so has the Book.

It is not difficult to believe that the manuscript which Hilkieh found in the Temple was the identical book which Moses wrote in the wilderness, and that this very manuscript was in the hands of Ezra on the pulpit of wood as he preached in the open air. It is only one thousand years from Joshua to Josiah and only one hundred and seventy-five years from Josiah to Ezra. There are now in our libraries scores of manuscripts which we know to be over a thousand years old, two or three which have certainly been preserved more than fourteen hundred years, and others for even longer periods. With the kindly oriental climate and the care which the Jewish reverence for the book would naturally lead them to have, it is not at all improbable that the manuscript of Moses should have been preserved for more than a thousand years. And the history of the Bible from the time of Christ to the present confirms the proposition that it has been preserved by the providential care of God.

Let us now look at "the Scriptures" in their own light. In John 5:39 Jesus said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." In II Timothy 3:16 we read, "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto all good works." In these Scriptures are four things:

I. A BIBLICAL DEFINITION OF THE BIBLE

The phrase, "the Scriptures," suggests a synthetic definition of the Bible. There were other writings, but these were *the* writings. They had them in the Hebrew tongue, and also a translation into the Greek, known as the "Septuagint," made nearly three hundred years before Christ. But it takes our second Scripture to complete this definition of the Bible — "Every Scripture is God-breathed." A noted scholar has taken the pains to collate the texts in the New Testament where this Greek idiom occurs, and he declares that the King James version, and not the Revised, is the correct translation, and several eminent scholars on the Committee of Revision agreed with him. "All Scripture is God-breathed" is evi-

dently what the Holy Spirit meant to write. Of course, the writers wrote under the direct influence of the Spirit. "The Holy Ghost spake by the mouth of David" (Acts 1:16). "The word of the Lord came expressly unto Ezekiel" (Ezek. 1:3). But the writings rather than the writers were inspired, because "all Scripture is "God-breathed,"" God, who "breathed into man the breath of life and he became a living soul," has also breathed into his book the breath of life, so that it is "the Word of God which liveth and abideth forever."

There are many writers, but one Author. These writers were not automata. Each one shows his own style and personality which the Holy Spirit uses.

II. A BIBLICAL USE OF THE BIBLE

It is fourfold: "Profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Doctrine is the teaching, not of the man as he may express his opinion in social converse, but of the ambassador who carries with him the weight of his government's authority. In the Bible we find God's official proclamation of love, pardon, cleansing, righteousness and peace."

The word "reproof" comes after doctrine, because it has to do with the character which doctrine makes. The Bible is profitable not only for the doctrine which we get out of it, but it is the standard by which we try our doctrines. It proves and reproofs. It is the plumb-line that we drop by the wall to see if it is straight. It is the yard-stick by which we measure every creed.

The word "correction" means restoration, and gives a thought in advance of doctrine and reproof. It has in it the thought of making right what we have found to be wrong. The plumb-line may show that the wall leans, but it cannot straighten it. The yard-stick may reveal that the cloth is too short, but it cannot lengthen it. The Bible, however, not only shows us wherein we are wrong, but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he could not make the black white. The Bible discovers the black and makes it white.

The fourth word, "instruction," means literally "child-culture," and has in it all that the parent needs for the growth, development and maturing of the child. The Bible is a training school in *righteousness*. Other books give training in music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

III. A BIBLICAL METHOD OF BIBLE STUDY

It is suggested by the two words "search" and "profitable." Whatever is profitable is apt to cost labor. The worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." It means to "look through and through." It is the word used in the Scripture, "The Spirit searcheth all things, yea, the deep things of God." As God searches our hearts so let us search the Bible.

The Bible unsearched is a mine unworked, the difference between the Klondyke years ago and the Klondyke enriching its industrious owners today. To learn the Word of God requires diligent and persistent searching. A man who died in an English almshouse several years ago gave to his relatives an unproductive piece of land, so worthless that he did not have to pay taxes on it. The relatives searched it, and as a result they are today millionaires. The pauper was rich without knowing it, and he was ignorant of the fact because he did not search his possessions.

Every Christian with the Bible in hand is rich whether he knows it or not. Let him search and find hidden treasures. This search implies sight and light. There is need of spiritual discernment. "The natural man discerneth not the things of God." And hence there is the need of inspiration which comes from trusting the Holy Spirit as the revealer of truth. When Galileo turned his little telescope to the heavens, he found that he really had a new pair of eyes. He could now see the mountains of the moon, the satellites of Neptune, and the ring around Saturn. So we read the Bible in the light of the Bible, and as more light comes, better sight is imparted; while, on the other hand, as better sight is imparted, more light is revealed.

A Christian with spiritual discernment can afford to "search the Scriptures" with the Holy Spirit alone as his guide. Commentaries are good, but not good as substitutes for independent

search. When Alexander the Great stood before Diogenes as he sat by his tub, the general asked the philosopher what he could do for him. The rather grim reply was. "Simply get out of my light." And any searcher has a right to say "Get out of my light" to every one whose shadow comes between him and the truth.

Any method of searching is good, though some may be better than others. The "grasshopper method" by which we take a word or subject and jump from one place to another, collating the texts which have the word or subject in them, is not to be despised. God shook the world through Dwight L. Moody, who was fond of this method. I have learned to love what, for lack of a better word, I call the sectional method, by which one begins at a certain place and goes through paragraph, chapter or book, gathering and classifying every thought. It reminds one of Mr. Spurgeon's saying suggested by the worm-eaten Bible which he found on the table of a Scottish wayside inn. Holding it up to the light, he noticed only one hole through which the light shone. One worm, it seems, had begun at Genesis and eaten through to Revelation, and Spurgeon prayed, "Lord, make me a bookworm like that." Such a bookworm never turns into an earthworm. It will have wings by and by.

But whatever be your method, do not fail to read the Bible by books. Read Genesis at a sitting. You can do it in less than three hours. Then take Exodus; then Leviticus, and so on through the whole library of sixty-six volumes. The astronomer should look at the heavens as a whole before he takes to his telescope. The botanist should look at the fields and gardens before he takes to his microscope. If you have not read the Scriptures, a book at a sitting, you may take it for granted that you do not know your Bible.

A study of words yields a rich harvest of knowledge and blessing.

Luther said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall. Then he climbed the tree and shook each limb, and when he had shaken each limb, he shook each branch, and after each branch every twig, and then looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book; then shake every limb, studying book after book.

Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake every twig by careful study of the paragraphs and sentences, and you will be rewarded, if you will look under every leaf, by searching the meaning of words.

IV. BIBLICAL MOTIVES FOR BIBLE STUDY

There is a two-fold motive:

1. That we may have right thinking about eternal life. "In them ye think ye have eternal life." In Christ we have eternal life, but in the Scriptures is our thinking about it. We have the blessedness of the man whose "delight is in the law of the Lord, and in his law doth he meditate day and night." My arch of salvation rests upon two pillars. The first pillar is what Christ did for me, and that is always the same length. Time was when the second pillar was assurance of salvation through my feelings. If I felt well and happy, that pillar was of the right length, and seemed solid enough, but when depressed feelings came, the pillar seemed shorter and threatened the arch. One day, however, I read I John 5:13: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." And I saw that I was expected to trust the Scriptures and not my feelings for assurance. From that day the pillar of assurance has been all the time of the same length, for God's Word never changes. Feelings may come and go, but "I keep on believing" the promise. I know I have eternal life, not because I feel so and so, but because God says so. Now the pillar of Christ's merit and the pillar of his promise are of the same length, and the arch of salvation is no longer threatened by changing feelings.

2. That we may learn of Jesus. "They are they which testify of me." Few things are more interesting and none more profitable than tracing the Messianic idea through the Bible. It begins with the curse upon the serpent in Genesis, and closes with "the Lamb as it had been slain in the midst of the throne" in Revelation. In Christian character the image of Christ is marred by imperfections, but in the Scriptures the portrait is perfect. A friend described to me a painting which hung on the wall of his boyhood home. When you first saw it, it was a beautiful landscape with trees, streams, houses and people, but, while gazing upon it, all

these beautiful things began to form into a human face. On a closer inspection you perceived that the whole picture was intended to give the face of Christ. The devout student of the Scriptures is constantly having experiences like this. He sees in the Bible trees of faithfulness, streams of truth, landscapes of loveliness in deed and character, but they are all so arranged in their relation to Christ as to bring out the features of his character. While we thus see him as he is, we become more and more like him, until by and by we shall see his unveiled face and be completely transformed into his likeness. "Search the Scriptures" for a vision of the Lord Jesus Christ.

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What the Bible Contains for the Believer

By Rev. George F. Pentecost, D.D.

Darien, Connecticut

Edited by Charles L. Feinberg, Th.D., Ph.D.

I. *The Bible is the only book that can make us wise unto salvation.*

The Bible is not a book to be studied as we study geology and astronomy, merely to find out about the earth's formation and the structure of the universe; but it is a book revealing truth, designed to bring us into living union with God. We may study the physical sciences and get a fair knowledge of the facts and phenomena of the material universe. But what difference does it make to us, as spiritual beings, whether the Copernican theory of the universe is true, or that of Ptolemy? On the other hand, the eternal things of God's Word do so concern us. Scientific knowledge, and the words in which that knowledge is conveyed, have no power to change our characters, to make us better, or give us a living hope of a blessed immortality. But the Word of God has in it a vital power; it is "quick and powerful" — living and full of divine energy (Heb. 4:12) — and when received with meekness into our understanding and heart is able to save our souls (Jas. 1:18, 21). It is the instrument of the Holy Spirit wherewith he accomplishes in us regeneration of character. The Word of God is a living seed containing within itself God's own life, which, when it is received into our hearts, springs up within us and "brings forth fruit after its kind"; for Jesus Christ, the eternal Word of God, is the living germ hidden in his written Word. Therefore it is written, "The words that I speak unto you, they are spirit and they are life" (John 6:63), and so it is that "he that heareth my words — that is, receiveth them into good and honest hearts — that heareth the Word and understand-

eth it, "hath everlasting life" (John 5:24). Of no other book could such things as these be said. Hence we say, the Word of God is the instrument in his hand to work in us and for us regeneration and salvation (Jas. 1:18, 21).

Why Church so weak?
 This leads us to say that we are related to God and the eternal verities revealed in this book, not through intellectual apprehension and demonstration, but by faith. Not by reasoning, but by simple faith, do we lay hold on these verities, resting our faith in God, who is under and in every saving fact in the book. (See I Pet. 1:21.) It seems to me, therefore, to be the supreme folly for men to be always speculating about these spiritual and revealed things; and yet we meet constantly even good people who are thus dealing with God's Word. First of all, they treat the revelation as though it were only an opinion expressed concerning the things revealed, and so they feel free to dissent from or receive it with modification, and deal with it as they would with the generalizations and conclusions, more or less accurate, of the scientists, and the theories, more or less true, of the philosophers. If the Word commends itself to their judgment they accept it; thus making their judgment the criterion of truth, instead of submitting their opinions to the infallible Word of God. It is not seldom that we hear a person say he believes the Word of God to be true; and then the very next instant, when pressed by some statement or declaration of that Word, say, "Ah! but then I believe so and so" — something entirely different from what God has declared. Then again, many people who profess to believe God's Word seem never to think of putting themselves into practical and saving relation to it. They believe that Jesus Christ is the Saviour of the world, but they never believe on him or in him; in other words, that he is Saviour to them.

God's book is full of doctrines and promises. We declare them, and some one says, "You must prove that doctrine or that promise to be true." The only way to prove a doctrine to be true is by a personal experience of it through faith in Jesus Christ. Jesus Christ says, "Ye must be born again." Should you attempt to master the meaning and power of that doctrine by mere speculation, you would presently land just where Nicodemus did, and say, "How can these things be?" Instead of doing so, suppose you attend further to what is said, namely, "Whosoever believeth

is born of God" (I John 5:1; John 1:12, 13). In obedience to this divine teaching, not knowing how it is to be done in us, we take that Word and yield ourselves to Jesus Christ; and lo! there dawns upon us an experience that throws light upon all that which before was a mystery. We have experienced no physical shock, but a great change is wrought in us, especially in our relation to God (II Cor. 5:17). Thus we come into an experimental understanding of the doctrine of the new birth. So every other doctrine pertaining to the spiritual life is by God's grace transmuted into experience. For just as a word stands for an idea or thought, so the doctrines of God stand for experiences; but the doctrine must be received before the experience can be had. And, moreover, we are to receive all doctrines, all truth, through faith in him, for Christ and his Word are inseparable, just as a man's note is only current and valuable because the man is good.

But there are some things revealed in the Word of God which we believe without experience. For instance, we believe that this "vile body" (Phil. 3:21), dishonored by sin and upon the neck of which death will soon put his foot, will in the day of his appearing and kingdom (II Tim. 4:1; I Thess. 4:15) be raised, changed and fashioned like unto his glorious body (Phil. 3:21). Do you know how we can so surely believe these things? We answer, because God has proved to us so much of his word, that when he announces something yet to be made true, on the basis of past experience we reach out and accept as true the promise of the future things. Indeed, he already makes it true in our hearts, for "faith is the substance of things hoped for" (Heb. 11:1). For even here we have a present spiritual experience which is as an earnest to us of the culmination yet future; for we are already risen with Christ (Col. 2:13; 3:1; Eph. 2:5, 6; Rom. 8:11).

2. *The Bible contains in itself the absolute guarantee of our inheritance in Christ.*

Suppose we should come to you some day and call in question your ownership of your house, and demand that you give it up, a homestead bequeathed to you by your father. Pushed to the wall, you take us with you down to the courthouse, and show us your father's will, duly written, signed, sealed and recorded. This may serve to illustrate the point. A great many Christians are at

a loss where and how to ground their title. It is not in the fact that you are a descendant of a saintly father, a child of believing parents, for, as old Matthew Henry says, "Grace does not run in the blood"; nor is it that you have membership in the visible church of Christ; nor is it to be found in delightful frames and feelings — in a word, not even a genuine Christian experience constitutes your title-deed. Where then are we to base our hope? Why, just in the naked Word of God (John 5:24). Straight to the record do we appeal for a final test as to our possession in God (I John 5:11, 12). Our faith lays hold on the Son of God, in whom we have redemption (Eph. 1:7) by means of and through the recorded Word of promise, for this record was "written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The Scriptures are the covenants, old and new, in which God has guaranteed to us, by word and oath (Heb. 6:17, 18), sealed with the blood of Jesus Christ (Matt. 26:28), an inheritance among the saints. We do not emphasize this point in any wise to underrate Christian experience (for it is most blessed and true), or undervalue the blessing of believing parents, or the Church and her ordinances, but only draw your attention to the more sure word of prophecy (II Pet. 1:19), which is better to us for confirmation than visions and voices, frames and feelings, parental benedictions, and church sacraments.

3. The Word of God is the means appointed for the culture of our Christian life.

James tells us (1:18) that the word of truth is the instrument of our regeneration, and Jesus tells us that the truth not only makes us free, but prays the Father that we may be sanctified through the truth (John 6:32-36; 17:17-19). And Paul tells us, in words which the Holy Spirit teacheth, that "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:25, 27). "This is the will of God, even your sanctification" (I Thess. 4:3), for God hath not called us to uncleanness, but unto holiness (I Thess. 4:7). After regeneration, nothing can be more important than this. We are told in the Bible and we believe it, that by and by we shall be in another state of existence, in heaven in the presence of the loving and glorified Jesus; that we shall see

his face, and his name shall be on our foreheads (Rev. 22:4), that we shall be with the angels, an innumerable company, and with the spirits of just men made perfect, the saints of all ages (Heb. 12:23), that we shall know them and be in their society (Matt. 17:3; I Cor. 13:12), that we shall be absolutely untainted with sin, as glorious as the uncreated light of God. (Rev. 21:4, 27; Matt. 13:45.) This being the place and the company toward which we are being borne along so rapidly, we want to be prepared for both place and society.

You are anxious to be cultured for this world and its best society, in its knowledge, in its customs, and in its manners. Yes, you lavish time and money upon yourself and your children, in order that they may be furnished with the accomplishments and culture of this world. You say when you appear in good society you want to be at ease, to be a peer among the most accomplished, and you wish the same for your children. Were you invited to go six months hence to take up your abode at the Court of St. James, as the guest of England's royalty, you would ransack all the books at your command that treated of court etiquette and manners; you would brush up in English history, so that you might not be taken unawares either in your knowledge of the affairs of the country, or in court ceremonial. But in a little while we are going to the court of the King immortal, eternal, in the kingdom of glory. We know not the day nor the hour when the Lord will come, or call us hence; and we want to be ready, both as to purity of character and the courtly culture of the heavenly city. We wish to be familiar with the history of redemption, and with the mysteries of the kingdom. We should not want to appear as an awkward stranger in our Father's house of light. We can only get this sanctification of character and culture of life and manner by constant familiarity and communion with God and the saints through the word.

Men of the world are anxious that they and their children should appear well in the society of this world. To this end they devote themselves and them to the schools of the world and fashion. Believers, too, are anxious that their children should be cultured and accomplished in every way worthy of being the King's sons or daughters, as by grace they are. But they should not think of seeking for them the entree of what is called in this

world the best society in order to such end. If they may have their hearts filled with the dear, great love of God, and the sweet grace of Christ; if they hang on the chamber walls of their souls as pictures, "Whatsoever things are honest, just, pure, lovely and of good report, and think on these things" (Phil. 4:8); if they journey through this world in companionship with him; if the Holy Spirit guides them through the Word and shows them wonderful and beautiful things out of his law; if the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5:22, 23), adorns their lives and characters — Christians are not then afraid that their children will be a whit behind the foremost society people in the land in culture of mind and heart, and grace of manner. There is a heavenly culture and a divine grace of manner that far transcend anything found in the schools of this world. Only a Christian could think of saying with Paul, standing before his judge, "except these bonds" (Acts 26:29).

John Bunyan, locked up for twelve years in Bedford Jail, with his Bible and concordance for his constant companions, produced and sent forth to the world his immortal dream, written with such beauty of style and in such chaste and simple manner, as to make it classic in English literature. So matchless was the intellectual and spiritual culture of this unlearned tinker of Elstow, that the scholarly John Owen testified before the King, "Your Majesty, if I could write as does that tinker in Bedford Jail I would gladly lay down all my learning." Where did John Bunyan get his culture? In glorious fellowship with Moses in the Law, with David in the Psalms, with Isaiah and the prophets and holy men of God, who wrote as they were moved by the Holy Spirit; with Matthew, Mark, Luke and John; with Paul, Peter and all the rest who wrote and spoke not the thoughts, nor in the words, of man's wisdom, but God's thoughts, and in words which the Holy Spirit giveth. Read Homer and Milton, Shakespeare and Dante; read Bacon, Macaulay, Addison and Carlyle; go through all the best literature of all ages, and it will fall infinitely short of the purity, beauty and grandeur of thought and expression found in God's Word.

Goethe, who said he was not Christian, has declared of the canonical Gospels: "The human mind, no matter how much it may advance in intellectual culture, and in the extent and depth of the

knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in the canonical Gospels." Renan, the French infidel author, concludes his *Life of Jesus* with these remarkable words: "Whatever may be the surprises of the future, Jesus will never be surpassed; his worship will grow young without ceasing; his legend will call forth tears without end; his suffering will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." And Strauss, the rationalistic German author of the *Life of Jesus*, says: "Jesus presents within the sphere of religion the culminating point, beyond which posterity can never go; yea, which it cannot even equal. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart." Thus the power of the book and the Person for the highest culture of the highest nature of man, is affirmed by those who do not admit the divine origin of the Scriptures, or the deity of him of whom they are from first to last the witness. If, then, you want to know how to serve God and do his will on the earth, and be thoroughly prepared and cultured for heaven hereafter, take his Word, and make it the rule and companion of your life.

4. The Bible is the Christian's armory.

The Christian's calling in the world is that of a soldier. He must fight the good fight of faith (I Tim. 6:12; II Tim. 4:7). Sinners are to be won from the power of the devil to God. Their intelligence, their wills, and their affections, are to be stormed and carried for him; they are to be turned from the power of darkness to light. Their prison-houses of sin are to be broken into; their chains knocked off and the captives set free (Acts 26:16-18). We also, in our own Christian life and pilgrimage, are set upon by the powers of darkness, by the fiery darts of the devil. Doubts, infidelity, temptations, evil imaginations, unclean, unholy, and vain thoughts assail us, poured in upon our souls by Satan, the lusts of the flesh being thus set on fire of hell, if by this means the child of God may be overtaken in a fault or overcome by sin. But this warfare is not carnal, or after the manner of the flesh (II Cor. 10:3-5). Just as Joshua went up against Jericho, and took its strongholds and high towers, and cast them down and made captive the city, not with carnal weapons, but

with trumpets of rams' horns (Josh. 6), so we, proceeding against the strongholds, imaginations, and infidel arguments of men, are to take the Gospel trump. The sword we are to wield is the Word of God, the sword of the Spirit (Eph. 6:17) which makes him who wields it invincible. The Bible itself must be brought out, not only as the best defense against all the assaults of infidelity from the lofty towers of human reasonings, but also as the mighty weapon to overcome and bring the enemies of God into captivity to Christ (Rev. 12:11; Eph. 6:13-17). We have only to recall how our Saviour overcame the devil with the all-prevailing weapon, "It is written," in order that we may be furnished with the secret of successful warfare for him.

Very often Christians, young and old, come to us in the inquiry room and say, "Won't you come and talk with this friend of mine?" "Why don't you talk with him (or her) yourself?" we reply. "Because I don't know what to say to him, and, besides, you know more of the Bible." "Well, why don't you know more of the Bible?" To this, various answers are given. At any rate we meet here one grave mistake. An ignorance of the Bible, which not only furnishes us with our spiritual weapons, but "thoroughly furnishes us unto all good works" (II Tim. 3:17), leads many earnest Christians to the doubtful use of their own argument in dealing with their own and others' souls. It is a hopeless task to pull down the strongholds of the unregenerate mind and heart with anything less than these divine weapons. But all may equip themselves from this great armory. The Bible contains ideas which no philosophy or human theory can furnish, and therefore, puts us in possession of weapons which the enemy cannot withstand when hard pushed by them, re-enforced as they are by the mighty presence of the Holy Spirit, and which renders us impregnable to the assaults of the adversary. Of this mighty power of the Word and Spirit of God we have a splendid example in the case of Stephen, and other early disciples, whose words drawn from the Scripture the Jews could not withstand. We have never yet met an infidel or atheist whose arguments we could not turn aside when depending simply on the Word of God. Nay, more, we have never yet met one in the inquiry rooms who has been able to withstand God's Word and the mighty facts of the Bible, when in humble dependence upon God we have set them

in array before him. If you know God's thoughts and seek to be guided by the Holy Spirit, he will say out of your mouth the right word at the right time, both to ward off an assault and to strike a telling blow for the truth. And amidst all this warfare, the light and love and gentleness of Jesus Christ will so shine out in your bearing and manner that they will be convinced of your sincerity, and God will give you the victory.

5. *The Bible is a perfect map and chart to the Christian on pilgrimage through the world.*

With God's Word in hand and heart you may tread your way with perfect safety and confidence through all the labyrinths of this world. The straight and narrow way is so clearly and sharply marked that he who runs may read. It is a highway in which a wayfaring man, though a fool, need not err (Isa. 35:8), for it is everywhere marked by his commandments. More than that, we have an unseen Guide, even the Spirit of truth, who leads us, and says to us, in places of doubt or uncertainty, "This is the way, walk ye in it" (Isa. 30:21). Thus, a pilgrim and a stranger, you may keep your onward way to the city of God in safety and confidence, following in the light of the Word, which is "a lamp to your feet, and a light unto your path" (Psa. 119:105), the path that no one knoweth save he that leadeth thee. Yea, and you will find that the way, over hills and through valleys, shines more and more unto the perfect day (Prov. 4:18). The Word of God is a chart that marks all the rocks and reefs in the sea of life; if we heed, and sail our frail bark by it, we shall come safely into the haven of rest at last. But if we are heedless and proud, and self-sufficient in our own conceits, we shall make shipwreck of our faith. Many a Christian suffers shipwreck through unheeding conceit or neglect of his infallible chart. May the Holy Spirit incline us to study diligently our divine chart, and sail closely by it!

6. *The Bible reveals things to come.*

It contains not only the history of the past, of God's dealings with nations, but it also contains much unfulfilled prophecy. Revelation is a book devoted to things that must shortly come to pass. Prophecy has been called unacted history, and history is but fulfilled prophecy. It is a mistake to suppose that God's hand in history has been limited to those nations mentioned in the Bible.

Could we have the story of God in history, it would be seen that his providence has been in and over all the great and small events of all nations. Daniel in his great prophecy has given a rapid and graphic sketch of the course of history from the golden-headed Babylonian Empire down to the end of time (Dan. 2:44; 7:13-27). Meantime God among nations will be overturning, overturning, and overturning until he comes whose right it is (Ezek. 21:27). The Book of Revelation is a detailed exposition of the second and seventh chapters of Daniel, and the two books should be read together.

Rulers are rapidly bringing to pass things that God has marked out in prophecy ages ago. But they know not what they do (Luke 21:25-27). Of the day and hour when the flaming heavens shall reveal the appearing and Kingdom of our Lord Jesus Christ (II Tim. 4:1), no man knoweth; but men are bidden to wait and be ready, lest they be surprised by the great and notable day of the Lord. To this end the Scriptures are also written, that the loving student of them may live in advance of history, and be overtaken by no untoward event. If his prophetic Word dwell richly in our hearts and minds, there will be no great surprise for us as time goes on. We shall discern through the prophetic telescope, dimly it may be, the approaches of those things out of which history is made. We know that there is a disposition on the part of many Christians to make light of all prophetic study; but our risen Lord, in his last revelation to John concerning things to come, caused him to write differently (Rev. 22:6, 7).

May the Spirit of God give us a mind to study his Word reverently and believingly with a prepared heart, as did Ezra (7:10), in the light and under the guidance of the Holy Spirit. Then will he show us things to come (John 16:13).

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The Hope of the Church

By Rev. John McNicol, B.A., B.D.

Principal of The Toronto Bible Training School

Edited by Charles L. Feinberg, Th.D., Ph.D.

There are many indications of a revival of interest in the study of eschatology. The latest attack upon the Christian faith is being directed against the eschatological teaching of the New Testament. The Christian church was founded upon the promise of a speedy return of Christ to establish his Kingdom in the world, but its history has taken an entirely different course. The expectation of the early Christians was not fulfilled. The teaching of the apostles has been falsified. Such is the argument that is used in some quarters to discredit the founders of Christianity. This has compelled Christian scholars to give renewed attention to the teaching of the New Testament about the Lord's second coming, and will doubtless lead to more earnest and thorough examination of the whole outlook of Christ and his apostles upon the future.

It is acknowledged that the eschatology of the New Testament is not the eschatology of the church today. The hope of the early Christians is not the hope of the average Christian now. It has become our habit to think of the change which comes at death, at our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christian should look forward to or prepare for. They do not ignore death altogether, nor do they cast a halo about it. It is always an enemy, the last enemy that is to be destroyed. But they do not take account of it at all in the scheme of things with which we have now to reckon.

Nor is heaven set forth as the Christian's hope. The New Testament represents the church as in heaven already. We have been raised up with Christ and to sit with him in the heavenly

places (Eph. 2:6). Our warfare is carried on against spiritual hosts of wickedness in the heavenly places (Eph. 6:12). Our citizenship is there (Phil. 3:20). Neither death nor heaven, then can be the church's hope, for, in their essential relation to the Christian life, death lies in the past and heaven in the present.

The conversion of the world is not the object of the church's hope. It is quite true that this glorious consummation lies in the future, for "the earth shall be filled with the knowledge of the Lord as the waters cover the sea," but the task of bringing this about was not committed to the church. On the contrary, the New Testament descriptions of the last days of the church upon earth preclude the thought. They are depicted in dark colors (II Tim. 3:1-5; II Pet. 3:1-4). The history of the preaching of the Gospel in the world should be enough to show that this cannot be the object set before us, for, while whole nations have been evangelized, not a single community has ever been completely converted. It is a striking fact that the apostles had nothing to say about the conversion of the world. While they were busy preaching the Gospel in the world they gave no indication that they expected this work to result at length in the transformation of the world. They were not looking for a change in the world, but for the personal presence of their Lord. Jesus Christ himself was their hope, and his appearing they intensely loved and longed for.

The attitude of the New Testament church is represented by the Apostle John in the closing words of the Apocalypse. Visions of heavenly glory and millennial peace have passed before him. He has seen the new heaven and the new earth wherein dwelleth righteousness. But, at the end of it all, the longing of the aged apostle is not for these things to come. Greater than all these glories, dearer than all these dear things, is the Master himself, and the prayer that rises from his heart as he closes his wondrous book is simply, "Come, Lord Jesus."

The hope of the church, then, is the personal return of her Lord. Let us see how this hope lies upon the pages of the New Testament revelation, and how it influenced the life of the New Testament church.

1. Christ taught his disciples to expect his return. This was the last of the stages through which his teaching about himself

advanced. In the early part of his ministry he seems to have kept his personality in the background; he forbade those whom he healed to tell about him. Then there came a time when he asked the disciples, "Who do men say that I am?" and led them to think of his divine origin. After that he began to instruct them about his approaching death and resurrection (Luke 9:31). In the last days of his ministry his return to the world largely occupied his own thoughts, and he kept it prominently before the minds of his disciples. During his last journey to Jerusalem he foreshadowed his own history in the parable of the nobleman going into a far country to receive a kingdom and return, who left his servants behind with the command, "Occupy till I come" (Luke 19:12, 13). One evening during the last week he sat on the Mount of Olives, looking down no doubt upon the massive buildings of the temple, the total destruction of which he had just foretold. The disciples gathered about him with the request: "Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?" (Matt. 24:3). It is evident from the form of this question that his coming was no new thought to them. It was occupying their minds already. They knew that he was coming again, and they wished to know how to recognize the approach of that event. In answer to the question, the Lord unfolded a panorama of intervening history, and emphasized the need of watchfulness, because the time of his coming would be uncertain. He enforced this teaching with two striking illustrations of the twofold kind of preparation needed on the part of the disciples, the inward preparation of spiritual life set forth in the parable of the virgins, and the outward preparation of diligent service in that of the talents. Then he closed his discourse with a graphic picture of the changed conditions in which he would appear when he came the second time as the Son of Man sitting upon the throne of his glory.

Through the sad and dark hours of the very last night his thoughts were occupied with his return. In the upper room, when the faithful little band were grouped about him in sorrow for the parting which all vaguely felt was near, he began his farewell words to them with comforting assurance (John 14:1-3). A few hours afterwards he was in the midst of the shameful scenes of his trial. Mark his answer to the high priest, when he calmly

acknowledged the claim to be the Christ, the Son of God (Matt. 24:64). He did not look like the Messiah at that moment as he stood there with bound hands before his accusers. His appearance seemed to belie his words. But the time would come when they would see that his claim was true. This was what was in his thoughts. Through all the shame of those awful hours, the vision of his return in glory to the world that was rejecting him now shone like a beacon upon his soul (Heb. 12:1-2).

At his ascension the same truth was brought again to the minds of the disciples. As they stood gazing in wonder towards the place where the Lord had disappeared from their view, the two angels were sent to remind them of his return (Acts 1:11). It was this thought that sent the disciples back to Jerusalem with the joy which Luke describes in the closing verses of his Gospel. It is very clear, therefore, that when Jesus departed from this world after his first coming, he left his disciples radiant with the joyful assurance of his coming again.

2. The apostles taught their converts to wait for the coming of the Lord. All the New Testament churches have the expectant attitude. No matter in what part of the world or in what stage of development they are found, they have this characteristic in common. The conversion of the Thessalonians is described as "turning to God from idols to serve the living and true God, and to wait for his Son from heaven" (I Thess. 1:9-10). The Corinthians "come behind in no gift, waiting for the revelation of our Lord Jesus Christ" (I Cor. 1:7). To the Galatians Paul writes, "We through the Spirit by faith wait for the hope of righteousness" (Gal. 5:5); and to the Philippians, "Our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. 3:20). In the Epistle to the Hebrews the same attitude is disclosed (Heb. 9:28). It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of his return. It is manifest, therefore, that the second coming of the Saviour occupied a most important place in the Gospel which the apostles preached, and which these Christians received.

3. The whole life and work of the New Testament church has the coming of the Lord in view. All the lines of her activity and experience lead to this event. The sanctification of the disciple is a preparation for the coming of the Lord (I Thess. 5:23; I John 2:28). Christian service gets its encouragement in the same inspiring issue (I Tim. 6:14; I Pet. 5:2, 4). The patience of the early Christians in suffering and trial is bounded by the same event (Jas. 5:7, 8; Phil. 4:5). Their life of fellowship and brotherly love reaches its holy consummation at the Lord's return (I Thess. 3:12-13). Their acts of worship, as for example, their observance of the Lord's Supper, have the same end in view (I Cor. 11:26). Thus, whatever aspect of the church's life and work we consider, we find it to be a stream which moves on towards one glorious future. The appearing of the Lord Jesus himself fills the whole horizon.

4. The New Testament grace of hope rests upon the coming of the Lord. This word is emptied today of much of the meaning it had among the early Christians. It has come to be a vague and misty thing, the general habit of expecting things somehow to turn out well. Their hope was no such shallow optimism. It was the light that shone from that one glad coming event, casting its sacred glow over all their lives. Paul sums up the true Christian attitude (Titus 2:11-13).

The word "hope" was often upon the lips of the apostles. It is used more than a score of times in the epistles in direct connection with the coming of the Lord. It is not unlikely that, even when it is used alone without any qualifying phrase, as in the expressions, "We are saved by hope," "rejoicing in hope," it has the same specific reference. The Epistle to the Hebrews makes frequent use of the word in this way. There was a special reason for this. The Hebrew Christians were a small and despised community, living under the continual influence of that majestic ritual which was still going on in the temple at Jerusalem. The return of Christ was delayed, and there was a strong tendency to slip back into the old ceremonial system. Their patience and hope had need of every encouragement. The writer of the epistle turns their eyes again and again from the shadows of the past to the realities that lay before them. Their Messiah had indeed come to put away sin by the sacrifice of himself, but

he would come a second time, in glory, with a final and complete salvation. This was the hope set before them to which they had fled for refuge (Heb. 6:18). Let them hold fast their boldness and the glorying of their hope firm unto the end (Heb. 3:6).

In a beautiful passage in his first epistle, the Apostle John points out the practical value of this Christian grace in its essential relation to the coming of the Lord as a purifying hope (I John 3:2, 3).

5. Redemption is not complete until the second coming of the Lord. The apostles think of salvation in three different ways; sometimes with reference to the past, as a fact already assured at the moment of belief in the Lord Jesus Christ; sometimes with reference to the present, as a process still going on; and sometimes with reference to the future, as an act yet to be accomplished. In this last sense Paul uses the word in Romans 13:11; and Peter also, in I Peter 1:5. Our Lord refers to the same thing when, after telling the disciples about the signs of his coming, he exhorts them to look up for the expected redemption (Luke 21:28).

Think of what this crowning act of redemption will mean for the Redeemer himself, when, attended with heavenly glory, he prepares to descend to the very world that witnessed his suffering, sorrow, and shame. What will it mean to him when the multitudes of the redeemed gather about him, and at last he sees of the travail of his soul and is satisfied? Is it not reasonable that there should be such a manifestation of the Redeemer to the world? Is it reasonable that the despised Man of Nazareth should be the only view the world should have of him who is to be the heir of all things? Is it likely that God would allow his Son's retirement from the world in apparent defeat without any subsequent vindication? If the prophetic vision of the suffering Servant had an actual personal fulfillment, surely the prophetic vision of the conquering King will also have a personal fulfillment. As the world was astonished at him when he came the first time, so it will be astonished when he comes a second time (Isa. 63:1).

And what will it mean for the redeemed? There will be, of course, the happy reunion of all the saints when the dead are raised and the living are changed, for, when the Lord descends

from heaven with a shout, "the dead in Christ shall rise first, and we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." But glorious as these things are, they are only preliminary steps to a higher and holier bliss. The climax of redemption will be the manifested union of the Church with her Lord in the marriage of the Lamb. For then the Bridegroom shall come to claim his Bride, and take her to share his glory and his throne. Then the church that Christ loved and purchased shall be presented to him a glorious church, not having spot or wrinkle or any such thing. Then the astonished world, beholding her transformation, shall cry, "Who is this that cometh up from the wilderness leaning on her beloved?" Think of what it will mean when, after sharing his humiliation in the midst of a scoffing and unbelieving world, the redeemed church is exalted to his side, and, as the consort of the King of kings and Lord of lords, stands "all rapture through and through in God's most holy sight." Nothing less than this is the destiny that awaits the church of Jesus Christ.

If the Lord committed to his disciples the promise of his personal return, and if it occupied so large a place in the lives of the early Christians, surely it is unfair to banish it from the church today. It is unfair to the world, for this truth is part of the Gospel which should be delivered to the world. It is unfair to the church, for it deprives the people of Christ of one of the most powerful motives for spiritual life and service. It is unfair to Christ himself, for it obscures the reality of his personal presence within the heavenly veil and substitutes for it the thin air of a mere spiritual influence.

The hope of the second coming of our Lord has an important bearing upon Christian life and doctrine. It has a vital relation especially to some points of our faith which are being attacked or obscured by the subtle tendencies of modern thought.

1. It is bound up with belief in the supreme and infallible authority of the Holy Scriptures. It would never be adopted on rationalistic grounds. Those who receive it rest their belief wholly on the authority of Scripture, believing that therein God has spoken in a way that can be trusted. They accept the Bible as the record of God's revelation to man, and believe that in prophecy he has disclosed his purpose concerning the future of the

world. It is a protest against the tendency within the Church to exalt the human reason above the Word of God, and to reduce inspired prophecy to the level of merely human foresight.

2. It bears testimony to the presence of God in human history. The tendency of our times is to explain away the supernatural element in history whether in the past, the present, or the future. To this tendency those who accept the doctrine of the second coming refuse to yield. The history of the world is controlled by God; his hand is on the affairs of men. In the person of Jesus Christ he has already supernaturally intervened in the course of human history. It is believed, on the authority of his Word, that he will supernaturally intervene again. The first coming of Christ was a descent of God into the life of the human race. The Scriptures teach us to expect another divine descent, not to bring history to a close, but to introduce new forces and to inaugurate a new dispensation.

3. It exalts the divine person and work of the incarnate Son of God. It is in direct opposition to the Unitarian tendencies which pervade so large a part of modern religious thought. It holds the truth of the Lord's continued existence in a glorified body, and regards this fact as of primary importance and of prophetic significance. The personal existence of the risen Son of Man is not to be dissolved away into a mere general spiritual presence. The risen and ascended Redeemer exists today in heaven in the true reality of his glorified humanity; and this same Jesus shall be revealed one day in his glorious personality from behind the unseen veil, to carry on the redemption of the world to its full completion.

4. It takes due account of the fall of the human race. The tendency today is greatly to exalt man and to ignore the fact of the fall. The great advance that is being made in every department of human knowledge and activity predisposes men to form the highest conceptions of the possibilities of the race. The theory of evolution, which dominates modern thinking, leads men to expect a gradual perfecting of the race under the laws of its own being, which will issue at last, with the beneficent aid of Christianity, in a perfect state of human society and the redemption of the race as a whole. But human sin is too deep-rooted and too widespread for the attainment of this end in the present order of

things, even with the aid of existing spiritual agencies. It is acknowledged to be the teaching of Scripture that, even with the aid of divine grace, the triumph of the kingdom of God in the individual is not complete in the present order, but only at his translation to a higher order at the resurrection. It would seem that the analogy should hold as regards the race, and that the triumph of the Kingdom in the race as an organic unity will be brought about only by a supernatural intervention of divine power and the introduction of humanity into a new order of things.

5. It presents a sublime view of God's great purpose in his creation. It places the redemption of the whole world, the restoration of all things, in the very forefront of the divine purpose regarding fallen man. Everything has been arranged and fore-ordained by God to this end. This is the divine event to which the whole creation moves. He who has this hope has a large vision, a vision not limited to the present day and its affairs. He sees the will of God moving on through the history of the ages. The present age is but preparatory. A grander age is to be ushered in by the advent of the victorious Redeemer, an age in which man shall come to his own at last, and creation shall be restored to its harmony, under its true head, the glorified Son of Man.

6. It provides the most inspiring motive for Christian life and service. It is a supremely practical hope. The repeated instructions of the Lord and his apostles to be ready for his return indicate the force this doctrine had as a motive in the lives of the early Christians. The great leaders who have left their impress on the history of the church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope that, amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming." The acute and learned Calvin saw that this was the church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of his Kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall

he not return? We know that he shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "Oh, that Christ would remove the covering, draw aside the curtains of time, and come down. Oh, that the shadows and the night were gone." It was the prayer of Richard Baxter in the *Saints' Everlasting Rest*: "Hasten, O my Saviour, the time of Thy return. Send forth Thine angels and let that dreadful, joyful trumpet sound. Thy desolate Bride saith come. The whole creation saith come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and with faces uplifted towards the veil within which the Lord of glory waits, and with hearts all aglow with a personal love for him, we will carry on through all our life and service the same apostolic prayer.

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The Coming of Christ

By Professor Charles R. Erdman, D.D.
Princeton Theological Seminary

Revised and edited by Gerald B. Stanton, Th.D.

The return of Christ is a *fundamental doctrine* of the Christian faith. It is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: "Even so, come, Lord Jesus."

It is a peculiarly a *scriptural doctrine*. It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis and prominence.

Like the other great truths of revelation, it is a *controverted doctrine*. The essential fact is held universally by all who admit the authority of Scripture; but as to certain incidental, although important, elements of the teaching, there is difference of opinion among even the most careful and reverent students. Any consideration of the theme demands, therefore, modesty, humility and abundant charity. According to the familiar view outlined in this paper, the Bible describes the "second coming of Christ" as *personal, glorious, and imminent*.

I. HIS COMING WILL BE PERSONAL

By *personal* is meant all that is suggested by the words visible, bodily, local; and all that may be contrasted with that which is spiritual, providential, figurative. Of course, the spiritual presence of Christ is a blessed reality. One of the most comforting and inspiring truths is the teaching that Christ does come to each believer, by his Holy Spirit, and dwells within and empowers for

service and suffering and growth in grace. But this is to be held in harmony with the other blessed truth that Christ will some day literally appear again in bodily form, and "we shall see him" and shall then "be like him," when "we see him as he is."

Nor yet did that special manifestation of the Holy Spirit at *Pentecost* fulfill the promise of Christ's return. Subsequent to Pentecost, Peter urged the Jews to repent in order that Jesus, whom for a time "the heavens had received," might be "sent back again." He wrote his epistles of comfort based upon the hope of a returning Lord, while Paul and the other apostles, long after Pentecost, emphasized the coming of Christ as the highest incentive for life and service.

According to the interpretation of others, Christ is said "to come" in various *providential events of history*, as notably in the destruction of Jerusalem. This tragedy of history is supposed by many to fulfill the prophecies spoken by Christ in his great discourse on the Mount of Olives, recorded in Matthew 24, Mark 13, and Luke 21. When one combines these predictions, it becomes evident that the capture of the holy city by Titus was a real but only a partial fulfillment of the words of Christ. As in the case of so many Old Testament prophecies, the nearer event furnished the colors in which were depicted scenes and occurrences which belonged to a distant future, and in this case to "the end of the age." When Jerusalem fell, the people of God were not delivered nor the enemies of God punished, nor did "the sign of the Son of Man" appear in the heavens, as was predicted of the time when he comes again. Moreover, long after the fall of the city, John wrote in Gospel and in Apocalypse of the coming of the King.

Nor is the coming of Christ to be confused with *death*. It is true that this dark messenger ushers us into an experience which is, for the believer, one of great blessedness. To depart is "to be with Christ, which is far better," and "to be absent from the body" is "to be at home with the Lord." But death is for us inseparable from pain and loss and sorrow and tears and anguish; and even those who are now with their Lord, in heavenly joy, are waiting for their bodies of glory and for the rewards and reunions which will be theirs at the appearing of Christ.

More marvelous than the scenes at Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the

Spirit or the departure to be with the Lord, will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of inspired Scripture. "This same Jesus which is taken up from you into heaven shall so come *in like manner* as ye have seen him go into heaven." "Behold, he cometh with clouds; and *every eye shall see him*" (Acts 1:11; Rev. 1:7).

II. HIS COMING WILL BE GLORIOUS

This coming of Christ is to be *glorious*, not only in its attendant circumstances, but also in its effects upon the church and the world. Our Lord predicted that he would return "in his own glory, and the glory of his Father, and of the holy angels" (Luke 9:26). He will then be revealed in his divine majesty. Once during his earthly ministry, on the mount of transfiguration, there was given to his followers a glimpse of the royal splendor he had for a time laid aside, and in which he will again appear.

As on the great day of atonement the high priest put off his usual robes "for glory and for beauty" and appeared in spotless white, when he offered the sacrifices for sin and went into the holy place to intercede for the waiting people, so our Great High Priest laid aside the robes of his imperial majesty when stooping from heaven he assumed his garb of sinless flesh. He then offered himself as the perfect sacrifice and entered the holy places not made with hands to appear in the presence of God for us. But as the high priest again assumed his garments of scarlet and blue and purple and gold when he came forth to complete his work in the presence of the people, so Christ, when he returns to bless and to receive the homage of the world, will be manifest in his divine glory (Heb. 9:24-28). As he appeared to Isaiah in his vision, to the disciples on the holy mount, to Saul on his way to Damascus, to John on Patmos, so will the Son of Man appear when, as he promised, he is seen "sitting at the right hand of power, and coming on the clouds of heaven" (Matt. 26:64).

Nothing could be more natural than such a triumphant return of the risen, ascended Lord. What a pathetic picture Christ would present in the history of the race, if, after all his claims and promises, the world should see him, last of all, hanging on a cross as a malefactor, or laid lifeless in a tomb! "He was despised and

rejected of men," but he is to return again "with power and great glory," attended by thousands of the heavenly host. As the Epistle to the Hebrews strikingly says: "When he again bringeth in the first born into the inhabited earth he saith, And let all the angels of God worship him" (Heb. 1:6).

*Thou art coming, O my Saviour,
Thou art coming, O my King,
In Thy beauty all resplendent;
In Thy glory all transcendent;
Well may we rejoice and sing:
Coming! in the opening East
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells.*

Then will Christ *reign in glory* over all the world. It is true that now "all power" has been given to him "in heaven and on earth," but that power has not been fully manifest; "we see not yet all things put under him." He has "sat down on the right hand of God," but he is "henceforth expecting till his enemies be made the footstool of his feet." He is now reigning, seated on the Father's throne; but this world is still in reality a revolted province, and Christ is yet to sit upon his own throne. Then "before him every knee will bow, and every tongue confess that he is Lord" (Heb. 10:12, 13; Phil. 2:10, 11).

These expressions need not be interpreted so as to insist that Christ will rule visibly in some one earthly locality, "establishing in Jerusalem an oriental court." But they mean at very least that the coming of Christ will be followed by the universal reign of Christ. "When the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory" (Matt. 25:31). He will determine who may enter and who must be excluded from his kingdom. He will then say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then will be fulfilled his prediction: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many *will say to me* in that day, Lord, Lord, . . . and then *will I* profess unto them, I never knew you, depart from me, ye that work iniquity" (Matt. 7:21-23). He

will be the supreme Judge, but he will also be manifest as the universal Ruler in his perfected kingdom. Then the voices will be heard proclaiming: "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11:15).

In this glory of Christ his followers are to share. *The resurrection of the dead* will take place when he returns; "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at his coming." The *body* of the believer is thus to be raised in *glory*. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory." As to how the spirits now with Christ are to be united with their resurrection bodies, the Bible is absolutely silent; but we know that this will be at the coming of the Lord (I Cor. 15:22-23, 42-43).

Then, too, the bodies of *living believers* will be glorified, and made deathless and immortal like the body of their divine Lord. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21). Sometimes it is carelessly said that "nothing is so sure as death." One thing is more sure; it is this: some Christians will never die. One generation of believers will be living when Christ returns, and they will be translated without the experience of death. What "is mortal will be swallowed up of life." They never will be "unclothed," but "clothed upon" with the glory of immortality (I Cor. 15:51-52; II Cor. 5:4).

Then, also, will be the blessed *reunion in glory* of the risen and the transfigured followers of Christ. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:13-18).

*Some from earth, from glory some,
Severed only 'Till He Come.'*

The time of the return of the Lord will be, furthermore, the time of *the reward* of his servants. The Son of Man is likened to a nobleman who has gone "into a far country to receive for himself a kingdom, and to return." He has entrusted various talents to his servants with the command to use them wisely, until his return. When he has "come back again, having received the kingdom," *then* he "maketh a reckoning with them." It is popularly said, and in a sense it is true, that when our loved ones go to be with Christ "they have gone to their reward"; but more strictly speaking, the full reward of the blessed awaits the coming of Christ. Whatever may be meant by being "set over many things," or having "authority over ten cities," the complete recompense of the faithful is "at the resurrection of the just" (Matt. 25:14-23; Luke 19:11-27; Luke 14:14).

That the real coronation day of the Christian is not at death but at "the appearing of Christ" was strikingly suggested by Paul when, realizing that he was to die before the Lord returned, he gave to Timothy his triumphant farewell: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give to me *at that day*: and not to me only, but also to all them that have loved *His appearing*" (II Tim. 4:7, 8). So Peter encourages pastors to be faithful, by the familiar promise: "And when the chief Shepherd *shall be manifested*, ye shall receive the crown of glory that fadeth not away" (I Peter 5:1-4). In large measure this reward will consist in being changed into a moral likeness to Christ. This is far more marvelous than the transfiguration of our bodies, but no less real. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is" (I John 3:1-3).

The rule of Christ and of his people who reign with him must secure unparalleled blessedness for the world. "The end of the world" does not mean, in prophecy, the end of the earth and the destruction of its inhabitants, but the end of the "present age," which is to be followed by *an age of glory*. Nature itself will become more beautiful and joyous. "The whole creation which is groaning and travailing in pain together until now will be deliv-

ered from the bondage of corruption unto the liberty of the glory of the children of God" (Rom. 8:21). In spite of the sin and failures of man, we are not to look for the destruction of this globe, but for an era when true full life of humanity will be realized, when all shall know the Lord from the least unto the greatest, when all art and science and social institutions shall be Christian, when "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:1-4). Such an age, of which poets have sung and philosophers have dreamed, such an era as psalmists, and prophets, and apostles have promised, will dawn at the coming of the King.

III. HIS COMING IS IMMINENT

The Bible further describes the coming of Christ as *imminent*. It is an event which may occur in any lifetime. Whatever difficulties the fact involves, there is no doubt that all the Biblical writers and their fellow Christians believed that Christ might return in their generation. This has been the normal attitude of the church ever since. Paul describes believers as men "who have turned to God from idols" and who "wait for his Son from heaven." Christians are further described as "those that wait for him," and as "those that love his appearing." They are everywhere in the New Testament exhorted to "watch," and to be ready for the return of their Lord. His coming is their constant encouragement and inspiration and hope (I Thess. 4:10; II Peter 4:8; Matt. 24:42; Mark 13:35, 37; Luke 21:36; Phil. 4:5).

However, "imminent" does *not* mean "*immediate*." Confusion of these ideas has led some writers to assert that "Paul and the early Christians were mistaken in their views as to the Lord's return." But, when Paul used such a phrase as "*we* that are alive and remain unto the coming of the Lord," he meant simply to identify himself with his fellow Christians, and to suggest that, if he lived until Christ came, their blessed experience would also be his. He could not have said, "*ye* that are alive and remain"; that would have indicated that Paul was to die first. This he did not then know. He believed that the Lord *might* return in his lifetime; he never asserted that he *would*.

"Imminence" as related to our Lord's return indicates *uncertainty* as to time, but *possibility* of nearness. "Take ye heed, watch, for

ye know not when the time is" (Mark 13:33). Such statements rebuke those who have brought the doctrine into disrepute by announcing dates for "the end of the world," and by setting times for the coming of Christ. So, too, they suggest caution to those who assert that the age is *now* drawing to its close; it *may* be, but of this there is no certainty.

These scriptural exhortations to watch seem to contradict, also, those who teach that a "millennium," a thousand years or a protracted period of righteousness, must intervene between the present time and the advent of Christ. Those who hold this last view are commonly called "Post-Millennialists" to distinguish them from "Pre-Millennialists," who hold the return of Christ will precede and usher in such an age of universal blessedness.

There are several positive statements of Scripture which intimate that *the millennium* follows the coming of Christ.

According to Daniel, it is *after* the Son of Man comes with the clouds of heaven that he is given "dominion and glory and a kingdom, that all peoples, nations and languages should serve him" (Dan. 7:13, 14, 27). According to the Psalms, the appearing of the Lord, in flaming fire upon his adversaries, prepares the way for the establishment of his glorious kingdom, as "he comes to rule the world with righteousness and the peoples with equity" (Psa. 96-98, etc.). According to Paul (in II Thess. 1 and 2) the advent described by Daniel is not to an earth which is enjoying millennial peace, but it is "in flaming fire" to destroy an existing "Man of Sin" whose career is the culmination of the lawlessness already manifest and to continue until the personal coming of Christ. According to our Lord himself his return is to bring "the regeneration," not the destruction of the world (Matt. 19:28; Luke 22:28-30). But this rule of blessedness is preceded by judgments that come "as a snare on all the earth" (Luke 21:29-36). According to Peter, "seasons of refreshing" and "the restitution of all things," not annihilation of the globe, will come with the return of Christ (Acts 3:19-21). According to John, the coming of Christ (Rev. 19) *precedes* the millennium (Rev. 20).

However great the divergence of views among students of prophecy may seem to be, and in spite of the many varieties of opinion among the representatives of the two schools which have

been mentioned in passing, the points of agreement are far more important. The main difference is as to the order, rather than as to the reality of events.

The great body of believers are united in expecting both an age of glory and a personal return of Christ. As to many related events they differ; but as to the one great precedent condition of that coming age or that promised return of the Lord there is absolute harmony of conviction: *the Gospel must first be preached to all nations* (Matt. 24:14). The church must continue to "make disciples of all the nations . . . even unto the end of the age" (Matt. 28:19-20).

This is therefore a time, not for unkindly criticism of fellow Christians, but for friendly conference; not for disputing over divergent views, but for united action; not for dogmatic assertion of prophetic programs, but for the humble acknowledgment that "we know in part"; not for idle dreaming, but for the immediate task of evangelizing a lost world.

For such effort, no one truth is more inspiring than that of the return of Christ. None other can make us sit more lightly by the things of time, none other is more familiar as a Scriptural motive to purity, holiness, patience, vigilance, love. Strengthened by this blessed hope let us press forward with passionate zeal to the task that awaits us:

*Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!*

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The Testimony of Christian Experience

By President E. Y. Mullins, D.D., LL.D.

Louisville, Kentucky, U.S.A.

Abridged and emended by James H. Christian, Th.D.

Human experience is the one datum of all philosophy and all science. The experience of the individual and of the race is the grist which is poured into all the scientific and philosophic mills. Hence Christian experience as a distinct form of human experience ought to receive more attention than it has ever received before.

Christian experience, the experience of regeneration and conversion, of moral transformation through Christian agencies, has evidential value in several directions.

I. EXPERIENCE AND PHILOSOPHY

Christian experience is the supplemental link to complete philosophy. Philosophy is man reaching up towards God. Christian experience is the effect of God reaching down to man.

Philosophy seems always on the point of discovering the secret of the universe, but it never succeeds in doing it. Now why is it that philosophy seems to expend so much labor for naught? To me it is clear that the reason why it seems to labor so long without satisfactory results is that it refuses to consider all human experience, including the religious. It splits experience up into little bits and hunts among the bits for some single abstract principle which will explain all the rest. It is very much as if one were going to attempt to explain the ocean, its contents, its variety and marvelous abundance of life, by taking a single fish scale and on that scale as a foundation build up his theory of the ocean and its contents. How accurate do you suppose his account would be? Yet this is analogous to what philosophers have done. Spinoza

scaled off from the world of experience and being the idea of substance, and built a pantheistic system on that scale. Hegel scaled off the conception of reason or the idea and reared a vast idealistic system on that. Schopenhauer scaled off the conception of will and reared his pessimistic system of philosophy on that. Haeckel scaled off the conception of matter and built his materialistic system on that.

The result of the process is that the philosophers get clear away from human life and experience. They fix their gaze on the photograph of a dim and far away image of reality and become absorbed in excessive star-gazing, metaphysical cliff-climbing and transcendental soap-bubble-blowing. They are like the Indian juggler who hung his ladder on thin air without touching the ground below, sprang upon it, climbed out of sight, pulled the ladder after him, and disappeared in the clouds.

All this ought not to discredit philosophy but teach it a lesson. Men fail to find the secret of the world until God and God's dealing with men are considered. Dr. Ashmore tells of some men on a raft floating down the Mississippi River who stopped for supper one night. However, their float went on and returned after awhile to the same place. They did this several times until they discovered that they were caught in an eddy of vast dimensions and were being swept in a circle back again repeatedly to the starting point. So has philosophy moved in a circle. There are way stations along the route, but it has never been able to escape from the circular movement of human thought. There is one way for philosophy to escape from its situation and find the current on the bosom of the river of thought which will carry it on to its destination. That current is religious experience wherein man's upward soaring thought is met by God's descending revelation and love. When this current of thought is once reached, a new day will dawn for philosophy, and ere long the philosophers will see the gleam on the gates of pearl and the sparkle of the jasper walls of the city of God, whither they would find the way.

Christian experience takes all the abstractions of philosophy and recombines them and gives us the conception of the Fatherhood of God. The one substance of monism comes back as the one person behind the world. The one idea of Hegel comes back as the thought and plan of eternal love. The one energy of those

who glorify force and change comes back as the beneficent will of the holy and loving Father. The plan and progress of nature and the moral ongoing of the world come back as the infinite and eternal design of the Holy and Loving. Thus when in our hearts we can say, "Abba, Father," and know what we mean, we hold in our hands the clue to all the philosophies which remain in a state of unstable equilibrium until we find this key. All philosophy is thus summed up as in the words of Dr. Fairbairn: "God is the Father, everlasting in his love. Love was the end for which he made the world, for which he made every human soul. His glory is to diffuse happiness, to fill up the silent places of the universe with voices that speak out of glad hearts. Because he made man for love he cannot bear man to be lost. Rather than see the loss, he will suffer sacrifice. In the place we call hell, love as really is as in the place we call heaven, though in the one place it is the complacency of pleasure in the holy and the happy which seems like the brightness of everlasting sunshine or the glad music of waves that break in perennial laughter; but in the other it is the compassion of pity for the bad and the miserable which seems like a face shaded with everlasting regret or the muffled weeping of a sorrow too deep to be heard. That grand thought of a God who is eternal Father, all the more regal and sovereign that He is absolutely Father, can never fail to touch the heart of the man who understands it, be he savage or sage." Moreover, we may add, it cannot fail to become the one generalization large enough and broad enough to include the data of life, history, science, and philosophy.

II. UNIQUE CLAIMS OF CHRISTIANITY

In the second place, Christian experience sheds light on all the unique claims of Christianity.

Scientific observers concede that religious experience is a witness to the supernatural. They refuse, however, to admit that Christ is the author of it and do not concede the other unique Christian claims. The attempt is to find a common denominator, so to speak, between Christianity and other religions, and show that all are essentially alike and that the distinctive Christian ideas are over-beliefs. But these men have not thought through the problem of Christian experience. In particular they are shy

of facing the actual claim of Christ and his relation to it all. However, Christ's place in Christian experience is the supreme matter. All other Christian claims go with this.

Now the spiritually regenerated and morally transformed man proves the deity of Christ and proves his presence in religious experience for the following reasons:

a. First, no man has moral resources to transform himself. The law of moral gravitation in a man's life no more reverses itself suddenly than the law of physical gravitation. You cannot juggle the immoral elements of a sinner's nature into the moral elements of a saint any more than you can combine the acid of an unripe lemon and an unripe apple and unripe grapefruit and get the taste of a caramel.

b. Second, the morally transformed life proves the deity of Christ also because when the sinner turns to Christ he gets the response. Christ invites him and he responds. He calls and Christ answers. He calls to Mohammed and Mohammed does not come; he calls to Confucius and Confucius does not come; he calls to Buddha and Buddha does not come; he calls to Christ and Christ comes. The whole process is as simple as that. In his outward life also a new force begins to work a new design, a new labor working to an end. But especially within is there Another, one with whom there is fellowship, to whom he becomes passionately devoted, whose presence is happiness and whose absence is sorrow, who can sing with full meaning, "How tedious and tasteless the hours, when Jesus no longer I see," etc.

The spiritually regenerated man discovers that intellectual difficulties die in the light of this experience. The mysteries are not all solved. But the difficulties cease to be relevant. Miracles do not trouble him now, because he has a sample of the miracle working power in his own soul. Hume's argument that miracles cannot be true because contrary to experience, is exactly reversed and the Christian says miracles are true because they accord precisely with his experience.

In particular he has moral reinforcement. This is the final test of any religion, what can it do with a bad man? None of them can compete with Christ in this respect. Look at Peter, Saul of Tarsus, Augustine, and John Bunyan, and thousands of others.

A sense of moral power comes with Christian experience. There is not a grace or virtue that Christ cannot and has not produced in human character, not all at the same time or in the same person, but all have been produced.

In this way Christ becomes final for the man, final for his reason, final for his conscience, final for his will, final for his intellect and most of all, final for his faith, his hope and his love, his aspiration.

He now understands why all the creeds of Christendom have Christ as their center. He becomes a judge and critic of other religious systems than the Christian discerning that their unworkableness is due to their lack of Christ. He understands the perennial and remarkable power of the Scriptures over the human heart as Christ's power. Ten thousand other witnesses and confessors around him and a long line of them running back to Christ confirm his experience and thus create a spiritual community the parts of which mutually support each other.

III. CHRISTIAN PRAGMATISM

In the third place, Christian experience transfers the whole problem of Christian evidences to the sphere of practical life.

Now the Christian method throughout is the practical method of answering the question, "What must I do to be saved?" Its answer is in Christian experience. It says to every man, You can test the reality and power of Christ practically. It says to every man, You have a "seeing spot" in your soul which God gives and which will recognize Christ, if you submit to him, just as philosophy tells us we all have a blind spot, and that if focused right we cannot see a black mark on a white card with our eyes open, and the card in front of us. Christianity does not say renounce reason but only waive your speculative difficulties in the interest of your moral welfare.

The Gospel is practical in its methods. The man born blind did not have to accept any theory of Christ, God or the universe, neither monism or idealism, nor any special form of theism. One thing only was required. Says Christ, "Let me anoint your eyes with clay and you go wash in the pool of Siloam." This he did. His faith worked. It grew by exercise. They plied him with questions and he said, "A man named Jesus healed me." Later,

"He was a good man." Later, "He is a prophet." And finally, "he worshipped him." He rose from faith to faith under the guidance and inspiration of Christ and this is the experience of all who put their trust in him.

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